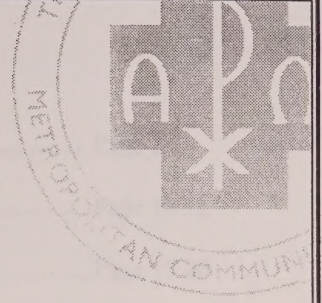
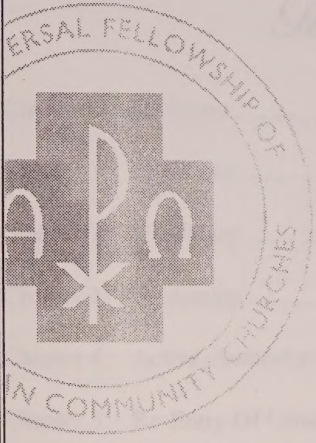
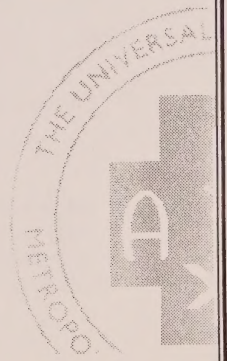
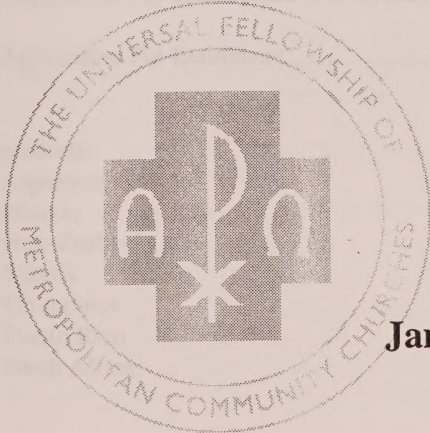
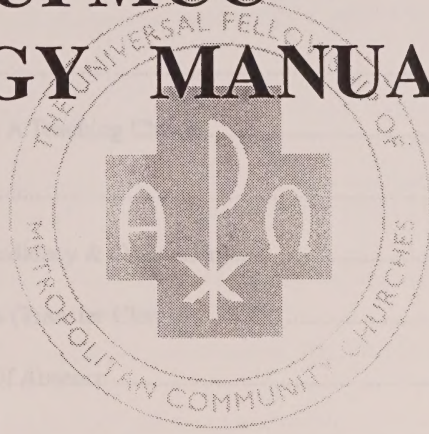


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UFMCC CLERGY MANUAL



January, 1997



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The UFMCC Credentialing Process

GLOSSARY OF TERMS IN THE CREDENTIALLING PROCESS

BOARD OF ORDAINED MINISTRY (B.O.M.): In each District, it is the B.O.M. who conducts interviews and issues credentials. The Chairs of each B.O.M. will constitute the Steering Committee.

DIRECTOR OF CLERGY DEVELOPMENT (D.C.D.): The Director will chair the Steering Committee and will be a full-time employee of the Fellowship. Her/his chief purpose is to facilitate the development of the most fully functional clergy possible. S/he will assist churches and District Coordinators in their search for pastors, assist transfer clergy to make the transition to UFMCC, and work with each Board of Ordained Ministry to develop programs for training and recruiting clergy for their District. S/he will provide ongoing support, resources, and educational opportunities for current clergy.

FORMATION: The initial period during which one examines her/his call and completes her/his education.

CANDIDACY: Following Formation, the Candidacy period is an internship during which a candidate completes the experiential training with a Supervising Clergy and a Teaching Church.

ORDINATION: In the UFMCC ordination is the rite by which we consecrate persons to a lifetime of pastoral ministry.

LICENSE: In this process a person is ordained after s/he has been trained and approved. S/he is not granted a license to practice until s/he is called to a ministry.

TEACHING CHURCH: Each District will determine the standards for churches that are approved to train future clergy. These churches will need to have the resources to provide adequate training, supervision, and screening of Candidates.

SUPERVISING CLERGY: Each District will also establish standards for clergy who supervise Candidates. Supervising Clergy should have a strong education, a good performance record, and be willing to commit the time required.

PASTOR: In the UFMCC the term "pastor" refers to a duly ordained clergyperson who has been licensed to practice and who serves as a senior or solo pastor in a local UFMCC congregation.

ADVISOR: A clergyperson who is the student's spiritual and vocational advisor. This will usually be her/his pastor.

ACTIVE, AUTHORIZED, ACCOUNTABLE MINISTRY (A.A.A.): Active ministry requires that the person be able to document at least fifteen hours per week spent in pastoral ministry. Such a ministry must be authorized by and accountable to a Board of Directors, District Committee, or the Board of Elders.

THE CREDENTIALLING INSTITUTIONS

In addition to the teaching church and supervising clergy, there are two agencies responsible for the credentialling process:

THE BOARD OF ORDAINED MINISTRY:

The Board of Ordained Ministry (replacing the Clergy Credentials and Concerns Committee and the District Clergy Review Committee) issues credentials. In each District the B.O.M. is comprised of a Chair and Vice-Chair, who are pastors appointed by the District Committee, and at least five members who are appointed or elected in each District (or region, if a District is too small). Minimum educational standards for ordination are

established by the Steering Committee and approved by the General Council. Each District must determine procedures for background checks, interviews and appeals.

The chairs of each District B.O.M. will meet at least every biennium as the Steering Committee to review Fellowship-wide standards and policy. This review would include issuing guidelines for basic standards and procedures for the District judiciary process. The Steering Committee will be chaired by the Director of Clergy Development.

For the purpose of clergy credentialling, the Ministry of Global Outreach will function as an independent District, and may constitute their own B.O.M. as needed. Their standards and procedures must also be approved by the Steering Committee of the B.O.M. The Teaching Church and Supervising Clergy may be located outside the Ministry of Global Outreach Area.

SAMARITAN INSTITUTE:

For most Districts, Samaritan is responsible for *certifying* the completion of educational requirements of those seeking to become Candidates, who do not have a secondary theological degree. This certification is valid for a period of five years. A copy of the initial application to enter the formation process is sent to Samaritan who monitors the student's progress and evaluates their fulfillment of proficiencies. When the student has completed their education, Samaritan shall issue a certificate to accompany the student's application for candidacy.

Samaritan will offer courses that satisfy the proficiencies, but the courses might also be taken, without prejudice, at other institutions. An Equivalency Committee, usually chosen by Samaritan, will evaluate courses taken at other schools and determine if they are acceptable. Appeals of their decision may be made to the Director of Clergy Development.

FLOW CHART FOR CREDENTIALLING

I. Call:

1. Endorsement of their local church and local pastor. Where there is no local pastor, another endorsement may be sought.

II. Formation (Education):

2. Initial Application for Formation to the B.O.M., copy to Samaritan (or the Administrator of Global Outreach). This should include the endorsement of local church and pastor/advisor.
3. Satisfy educational proficiencies.
4. There should be at least monthly contact with pastor/advisor.

III. Candidacy (Experience):

5. The Application for Candidacy normally will include:
 - certification from Samaritan that educational proficiencies have been satisfied, or seminary transcripts,
 - an endorsement of the local church and pastor/advisor,
 - and an approved application from a Teaching Church. Once this has been filed with the B.O.M., the period of Candidacy has begun.
6. Complete at least a one year internship with a Teaching Church, and under a Supervising Clergy.
7. Satisfy "Polity and Practices". Those with masters degrees may also need to take courses specified by their Districts
8. Submit an application for Ordination to the B.O.M. This includes the endorsement of Teaching Church and Supervising Clergy with documentation that necessary screening has been done.

IV. Interview:

9. Three members of the B.O.M. will interview the candidate. Appeals may be made to the full B.O.M.

V. Credentialling:

10. The Rite of Ordination will be done at the local church, teaching church, or District Conference and affirmed at General Conference.

11. Upon receiving proof of an official call the B.O.M. will issue a License to Practice.
12. This License to Practice will be renewed each year by submitting the Annual Status Form.

THE CREDENTIALLING PROCESS

There are three basic requirements for a person to become a UFMCC Clergy person:

1. CALLED BY GOD:

Every baptized Christian is gifted by the Spirit and called by God to use those gifts for ministry. *"The Spirit has called women and men of faith to be apostles, prophets, evangelists, pastors and teachers, to equip the people of God for works of service, so the body of Christ may be built up until we all become mature, attaining to the whole measure of the fullness of Christ."* (Eph. 4:11-13)

To this glorious end the Church has historically ordered its ministries. The ordained ministry is entered by those who feel called by God to a lifetime of service to the Laity, and whose call has been affirmed by the larger body. For nearly 2000 years, such persons have been consecrated to this work through the laying on of hands in the rite of ordination.

The UFMCC celebrates the ministry of the whole people of God. We continue, in the historical tradition, to acknowledge our ordained members as being charged with having a primary concern for the empowering and equipping of the Laity for its work of ministry in the world. We recognize that God uses all ministries, both lay and ordered, to provide a continuity to the Church's witness, to be sources of theological development, and to be vehicles through which the Word of God is transmitted and embodied in the world.

Through ordination we consecrate persons for ministry, conferring upon them the obligation to fulfill particular duties determined by the denomination. Ordained pastoral ministry may include: Pastors, Staff Clergy, Evangelists, Chaplains, Pastoral Therapists, District Coordinators, Elders, and in some cases, clergy directing educational or service ministries.

Each person's call is a unique and personal experience; however, it must be confirmed by the witness of the Church. This confirmation process is begun by obtaining the endorsement of a local UFMCC congregation and of a UFMCC clergy person who will serve as an advisor and spiritual director during the formation process. This endorsement is a statement that they know the candidate well enough to be willing to bear witness to the larger body that s/he is mentally, spiritually, and emotionally healthy and mature enough to proceed towards ordination.

To begin the formation process, the individual must complete the Application for Formation and obtain the signatures of his/her sponsors. Filing this single form satisfies the paperwork for the first requirement.

2. FORMATION (EDUCATION):

Formation begins when a person responds to their sense that God is calling them to ordained ministry. During this time the person completes all educational proficiencies, including those unique to their District. In addition, the student enters a relationship with a UFMCC clergy person who will serve as an advisor and spiritual director on issues including discernment of call, vocation, spiritual gifts, prayer, spiritual development, pastoral identity, pastoral authority, as well as progress in satisfying the proficiencies.

Equipping a person to fulfill their call is the purpose of the formation process. It is a period of continued discernment, decision-making, testing, and affirmation of call by the community of faith. In addition to being a calling, ordained ministry is a profession. As a professional, congregations reasonably expect their pastors to be adequately trained. A bachelors degree (USA) or its equivalent is the basic education required during formation. The individual must have adequate course work to demonstrate proficiency in the following areas:

Bible	History of Christianity	Ethics*	Sexuality Studies
Worship	Church Management	Theology*	Christian Education
Preaching	Pastoral Care	*Ethics and Theology are not required of those who were approved student clergy prior to General Conference, 1995.	

Credentialed Transfer Clergy without a Masters of Divinity Degree (USA) or its equivalent, with 3 or more years of documentable pastoral experience, may petition their Board of Ordained Ministry for equivalency in all proficiency areas. Boards of Ordained Ministry in countries outside the USA are charged with the added responsibility of interpreting and implementing the educational requirements for Formation outlined in this document, according to prevailing cultural standards for the education of professional and credentialed clergy. Qualifications are set on a country by country basis and approved by the Steering Committee of the Board of Ordained Ministry. These country by country interpretations are to appear as attachments to the credentialing document.

When the individual has concluded this process, both the advisor and the person's local church must certify that they have had contact at least monthly with the student and are willing to endorse them as a prepared Candidate. If Formation is done in a teaching church, it is possible for the last year of formation to run concurrently with the time of candidacy. When all the academic requirements have been met, Samaritan will issue a Certificate of Proficiency. The individual must normally submit a copy of this certificate when s/he applies to the B.O.M. for candidacy status. Filing the application with the certificate satisfies this second requirement when the individual is prepared to begin the candidacy period.

Individuals who have earned a Masters of Divinity degree (USA) or its equivalent from an accredited theological institution, and have spent that period of time testing their call to ordained ministry, will be considered to have completed the formation period. The B.O.M. in each District may decide that other courses, such as sexuality studies, or "Our Story Too", are required. Transcripts must be submitted in the place of, or in addition to, a Certificate of Proficiency.

3. CANDIDACY (EXPERIENCE):

The student becomes a Candidate by filing an Application with the B.O.M., which would normally include certification from Samaritan that all proficiencies are complete, the endorsement of their local church and pastor/advisor, and proof of acceptance into a Teaching Church program. Candidacy should last from one to three years during which time the person completes an internship with a *Teaching Church* under the guidance of a certified *Supervising Clergy*. Each District will develop its own standards for "supervising clergy" and "teaching churches", ensuring that the candidate has the full range of experiences needed to prepare her/him for pastoring in UFMCC. When preparation is complete the candidate will file an application for ordination. This application must include:

- a strong endorsement from the teaching church and supervising clergy, certifying that the person is a suitable candidate for ordination.
- documentation that the necessary reference checks have been done,
- verification of ongoing supervision and,
- signature of the District Coordinator/Administrator of Global Outreach (optional).

One part of the practical and experiential preparation for ordination shall be fulfilled by the candidate taking UFMCC Polity/Practices. This course shall be offered by Samaritan in a two week residential program (though it may be adapted for Districts outside of the U.S.). Beyond the basic information about UFMCC organization and government, this course will orient those who are preparing for ordination to the unique ministry of this Fellowship.

The candidate shall submit documentation to the B.O.M. to demonstrate that his/her experience is adequate. The B.O.M. may develop guidelines within which the supervisor and the candidate can plan, conduct, and preliminarily evaluate the pastoral experience. The application for ordination contains a third and final endorsement from the candidate's supervisor and the Board of Directors of their Teaching Church (or the body they appoint). This endorsement is a statement by them that the Candidate is ready to pastor a church. These endorsements should be made with great care since it is incumbent upon those who know the candidate best to certify whether or not they are prepared to pastor. The endorsing persons have an obligation to the Fellowship to exercise this responsibility with the greatest of care. The Teaching Church must provide documentation of police and reference checks before issuing their endorsements. The cost may be borne by the individual or the Teaching Church.

Candidates will be seated at District and General Conference as “official observers”, with voice, but not vote.

INTERVIEW:

Having met these three requirements, the Candidate may apply to the Board of Ordained Ministry in their District for ordination. The Candidate will submit an application at least ninety days before the B.O.M. meets. An interview team of three members of the B.O.M. will review the application and interview the candidate to determine that s/he is prepared to pastor. They will consider not only academic and educational preparation, but also such factors as maturity and spiritual, emotional, and mental health. The interview team must balance their concern for the candidate and their responsibility to the larger church. All members of the interview team must vote affirmatively if the person is to be ordained. Negative votes may be appealed to the entire B.O.M. A simple majority is required to overturn a negative vote. If the candidate is approved, they may be ordained or have their previous ordination affirmed. The actual service may take place in a District Conference, Teaching Church or in a person's home church. An affirmation and celebration of ordination may take place at General Conference.

LICENSE TO PRACTICE:

After a person is ordained s/he may not exercise that credential within the UFMCC until they receive a “License to Practice” from the B.O.M. The License to Practice shall be issued immediately when the B.O.M. receives documentation that the candidate has been called to serve in an authorized, accountable ministry. The license is transferable across district boundaries for clergy moving from an AAA ministry in one district to an AAA ministry in another district. This license transfer is valid in the new district until the next regularly scheduled BOM meeting. Only clergy with active licenses and those who are retired are allowed to vote at District and General Conferences.

The license must be renewed annually by filing the Status Form with the B.O.M. Failure to be in an active, authorized and accountable ministry will result in the clergyperson being moved to inactive status. If, after one year s/he remains inactive, it shall be considered a *de facto* resignation of all UFMCC credentials. Exceptions will of course be made for health or other significant extenuating circumstances.

A leave of absence should be requested for planned absences from active ministry, or if it appears that finding a new position might take longer than one year. A leave of absence will be routinely granted by the Director of Clergy Development and can be ended at any time that the clergy receives a call to active pastoral ministry. Any leave of absence that goes beyond two years must receive the approval of the B.O.M.

The annual Status Form shall also include a continuing endorsement of the authorizing body. If a clergyperson does not receive the endorsement of the authorizing bodies (Board of Directors, Board of Elders, District Committee), s/he must meet with a sub-committee of the B.O.M. The sub-committee can take any of the following courses of action by majority vote:

1. Vote to continue the person's license for another year.
2. Vote to continue the person's license for another year with some contingency, such as additional education, or therapy.
3. Vote to terminate the person's license to practice.
4. Vote to bring charges for dereliction of duty, disloyalty, or unbecoming conduct.

Any of these actions may be appealed to the entire Board of Ordained Ministry. The authorizing body which chose to withhold their endorsement may also appeal to the entire Board of Ordained Ministry, should the sub-committee of the B.O.M. continue the clergyperson over their objections. The B.O.M. may interview any ordained clergy within the District.

TRANSITION FOR CURRENT IN-CARE REGISTRANTS:

Persons registered in-care prior to General Conference 1995 may fulfill previous academic standards to achieve certification of proficiency and eligibility for credentialing. Following the completion of academic requirements, such persons shall apply to enter the period of Candidacy and fulfill the current experiential requirements provided in the Teaching Church context.

CREDENTIALLING FOR CURRENTLY OFFICIAL STUDENT CLERGY:

Persons who are currently official Student Clergy (have been approved by the board of directors of a local church and have been certified by Samaritan as having completed all proficiencies) will enter the Candidacy process between steps five and eight as outlined in the flow chart above. Official Student Clergy who are currently working with a Supervising Clergy may continue with that supervisor until June 1, 1997. Student Clergy who do not currently have a supervisor, should consult with their District Coordinator/Administrator of Global Outreach for a list of Teaching Churches and make arrangements to begin candidacy training with one of them. Those who are official student clergy prior to General Conference 1995 may complete their candidacy in their present church and not a Teaching Church. For those persons, their local churches must insure the completion of their background checks. Ethics and Theology are not required of those who were approved student clergy prior to General Conference 1995.

CREDENTIALLING FOR CANDIDATES WITH A MASTERS DEGREE:

Persons with a masters degree (USA) or its equivalent from an accredited theological institution may proceed directly into the candidacy period. The District B.O.M. may require that some additional proficiencies be met. At the end of the candidacy period, the Candidate may choose to have a previous ordination affirmed, or to be ordained anew.

CREDENTIALLING FOR TRANSFER CLERGY WITHOUT MASTERS OF DIVINITY DEGREE:

Persons who do not have a master degree (USA) or its equivalent from an accredited theological institution, enter the process at the formation period. It is possible to complete formation courses in conjunction with the year of candidacy. Transfer Clergy may choose to have a previous ordination affirmed, or to be ordained anew.

Transfer Clergy with 3 or more years of documentable pastoral experience and who met the basic educational requirements for ordination in their previous denominations may petition their Board of Ordained Ministry for equivalency in all proficiency areas. Boards of Ordained Ministry are reminded that equivalencies honor experience and are instructed to take into account cultural diversity in interpreting and applying the required academic standards. Following the period of Candidacy, Transfer Clergy in this category may choose to have a previous ordination affirmed, or to be ordained anew.

CREDENTIALLING FOR CLERGY IN GLOBAL OUTREACH AREAS:

For the purposes of credentialling Global Outreach will function as an independent District, and may constitute their own B.O.M. as needed. The Board of the Ministry of Global Outreach shall function as the B.O.M. until the time that one can be established. Their standards and procedures must also be approved by the Steering Committee of the B.O.M. For some students, the Teaching Church and Supervising Clergy may be located outside the Global Outreach Area.

CREDENTIALLING FOR REENTERING CLERGY:

Persons who have previously been ordained by UFMCC and have relinquished their license to practice may reenter the process at the Candidacy stage. The B.O.M. may individualize the plan for reentry with the following stipulations: 1) If this is the first application for ordination and the person is not approved, the B.O.M. may articulate and recommend a remedial course of action. 2) If the case involves a.) a person licensed under the previous credentialling system, b.) automatically eligible to apply for ordination under the new system, and c.) who is not approved for ordination, the B.O.M. may again articulate and recommend a remedial course of action with a specific time-line for implementation. Upon successfully completing the remedial course of action, the person may reapply for ordination.

EXTRAORDINARY CREDENTIALLING:

For applicants who demonstrate extraordinary gifts and exceptional fruits of ministry, the Moderator of the Board of Elders may request that the B.O.M. grant an Extraordinary Credential. This should be an extremely rare occurrence and the B.O.M. may require the person to fulfill any part of the credentialling process.

RETIREMENT:

The UFMCC recognizes as honorably retired, those clergy who retire after: 1) a minimum of 25 years of

active UFMCC ministry, or 2) having reached the age of 62, or 3) due to disabling illness, or 4) other extenuating circumstances. Clergy seeking retirement status must notify the Director of Clergy Development. Retired clergypersons may continue a limited practice of ministry by completing the annual status form signed by a local pastor or district coordinator/Administrator of Global Outreach. No minimum hours are required.

FEE SCHEDULE

Application for Formation	\$ 50 payable to B.O.M.
Application for Candidacy	Fee to be determined by each District and payable to BOM
Application for Ordination	\$ 150 payable to the B.O.M.
Annual License to Practice	\$ 50 payable to the BOM
Clergy Manual	\$ 10 payable to the UFMCC

[Please Note: Fees above are represented in U.S. currency. B.O.M.'s outside the U.S. are required to establish equivalencies once each year. All fees to local B.O.M.'s are paid in the currency of the country of residence. All UFMCC fees are paid in U.S. dollars.]

GUIDELINES FOR INTERIM PASTORAL LEADERS

Interim Pastoral Leaders are persons who serve the congregations as Pastoral Leaders until such time as a pastor can be called. This should be an intentional time of transition and healing for the local church, therefore it would be inappropriate in most cases for this person to become a candidate for the position of pastor.

Interim Pastoral Leaders may be credentialed clergy of the UFMCC or of another denomination or they may be qualified lay people. It is advised that this position last a maximum of two years and must be reappointed annually by the District Committee/District Coordinator/Administrator of the Ministry of Global Outreach. Chartered Churches may select a UFMCC clergyperson as their Interim Pastoral Leader without approval from the District. Background checks should be done prior to the appointment of non-UFMCC clergy.

This position does not confer the right to vote at congregational or Board meetings. The Interim Pastoral Leader may not chair the Pastoral Search Committee. Credentialed UFMCC clergy serving as Interim Pastoral Leaders retain all voting privileges, although they may choose not to vote within the congregation.

It is strongly recommended that an Interim Pastoral Leader be sought in the following circumstances:

- (A) If a long-term Pastor has died while serving the congregation,
- (B) If a long-term Pastor has just left the congregation,
- (C) If the Pastor left due to irreconcilable differences with the congregation,
- (D) In situations where the church is unable to call a pastor,
- (E) During any pastoral vacancy.

DIVISION OF RESPONSIBILITIES IN CREDENTIALLING PROCESS

- Local MCC: - Endorses calling of applicant (Step 1)
- Advisor: - Has monthly contact with student throughout formation
- Endorses student for candidacy after education is complete (Step 5)
- Supervising Clergy: - Supervises candidate's training
- Endorses candidate for ordination (Step 8)
- Teaching Church: - Provides experience and training
- Endorses the Candidate for Ordination (Step 8)
- Ensures that reference checks are completed

- Districts:
 - Set standards for Teaching Churches and Supervising Clergy
 - Authorize Teaching Churches and Supervising Clergy
 - Set standards for clergy transferring from other districts

- B.O.M.:
 - Receives Applications for Formation and Candidacy
 - Maintains entry files
 - Receives application for ordination
 - Determines if a ministry meets the criterion of active, authorized and accountable
 - Receives annual certification forms
 - Issues Annual License to Practice
 - Acts on Extraordinary Credentials
 - Establishes Interview Teams
 - Hears Appeals

- Steering Committee of the B.O.M.:
 - Reviews Fellowship standards and policy. Makes recommendations to the General Council.
 - Develops policies and procedures regarding the clergy files

- Samaritan:
 - Issues Certificate of Proficiency (in most cases)
 - Offers proficiencies, Polity and Practics

- Director of Clergy Development:
 - Acts on leaves of absence
 - Acts on retirement issues
 - Facilitates clergy placement
 - Recruits potential new clergypersons
 - Facilitates the development of the most fully functional clergy
 - Provides support, resources, and educational opportunities for all clergy
 - Maintains all clergy files following the point of ordination
 - Chairs the Steering Committee
 - Works with each B.O.M. to develop programs to recruit and develop clergy for its District.

TEACHING CHURCHES

PURPOSE:

The Teaching Church will be a cornerstone for the training and development of the caliber of clergy who lead us into the glorious future to which God has called us. The program should be rigorous, challenging, stimulating, and relevant. The objective is to enable the candidate to develop the skills necessary to build strong, stable, multi-faceted churches.

CRITERIA FOR BECOMING A TEACHING CHURCH:

- 1) They must be strong, stable, diverse congregations willing to commit resources to training clergy.
- 2) They must be approved by the District according to the standards established in that District.
- 3) They must have a District approved "Supervising Clergy" on staff.
- 4) They must reflect the multi-faceted diversity of the denomination.
- 5) They must be able to provide a wide range of ministry experience.
- 6) They should be able to assist the Candidate with finding housing and employment if necessary.
- 7) They must be able to ensure the required screening of candidates.

SUPERVISING CLERGY

PURPOSE:

The Supervising Clergy will serve as the primary guide for a candidate during their experiential period. We

assume that supervision is pastoral, reflective, and intentional. It involves accountability, ownership, trust, evaluation, training, and development of identity for both the candidate and the supervisor.

- 1) The Supervising Clergy must be a UFMCC credentialed clergyperson with a minimum of three years of successful experience.
- 2) S/he should be a model of adequate church leadership. While this does not mean church growth alone, it does imply that the fruits of their ministry are abundant and apparent.
- 3) S/he must be able and willing to spend time each week with the candidate(s).
- 4) S/he must be committed to their own spiritual, emotional, and educational growth and development.
- 5) S/he must be willing to exercise appropriate pastoral and spiritual authority and make difficult decisions.
- 6) S/he must successfully complete the Samaritan Institute for Religious Studies' training for Supervising Clergy or its equivalent.

FILING SYSTEM FOR CREDENTIALLING PROCESS

File	B.O.M.	Director of Clergy Development
(1) Application to local church:		
1) 1st Endorsement from local church/pastor	X	
2) Certification from Samaritan and/or M.Div. Transcripts	X	
3) Candidacy Documentation (covenants/experiential)	X	
4) Application for Ordination (2nd Endorsement)	X	
5) Background Checks	X	
6) B.O.M.'s Decision	X	
At this point, file is transferred to the Director of Clergy Development		
7) License to Practice	X	X
8) Evaluation/Discipline Records		X
9) Relevant Correspondence		X
10) Leaves of Absence/Retirement		X

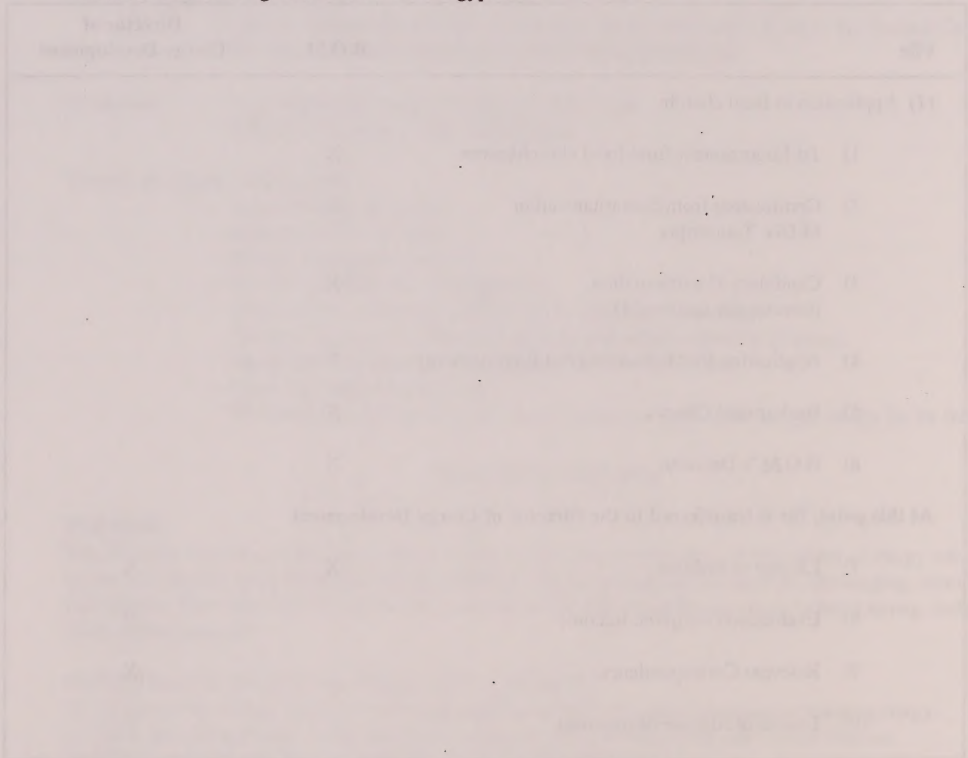
UFMCC POLICY REGARDING CLERGY FILES

A file will be opened by the Board of Ordained Ministry when a person submits their Application for Formation. This file will be maintained by the B.O.M. until the person is ordained. After a person has been ordained the files shall be maintained by the Director of Clergy Development. The relevant information in the clergy file is available for review by any UFMCC church or agency. The original application shall contain a limited disclosure form signed by the applicant that is permanently valid. [Please note: Exceptions to this policy on a country by country basis with regard to legal compliance are recorded in the Appendices to this manual.]

All official documents of the credentialing process shall be a permanent part of the file. In addition, the clergy-person may submit any supportive materials for the file. Any and all complaints regarding the conduct of a UFMCC clergy-person must be maintained as a permanent part of their file. However the clergy-person is encouraged to also submit material to represent their perspective on the complaint. Files shall also be maintained on authors of such complaints in order to track patterns of frivolous complaints.

Upon receiving a complaint the agency maintaining the file shall send a copy of the document to the affected person and to the Judiciary Representative of that person's district. Any complaint received by an Elder, District Coordinator/Administrator of Global Outreach, Pastor, Board of Directors or other official representatives of the UFMCC should be forwarded immediately to the Chair of the B.O.M. who shall follow the steps outlined in the Judiciary Process.

If information from the file is requested from a non-UFMCC body or agency, that body or agency must obtain a limited disclosure agreement from the clergy-person.



Formation

PLEASE SEE “The UFMCC Credentialing Process” for a complete definition and explanation of the Formation Period.

To begin the Formation process, the student must complete the Application, found in this manual, obtaining the signatures of her/his Advisor. Filing this single form, along with the Endorsement Form, satisfies the paper work to begin Formation.

During the Formation period the student completes all educational requirements for the ordained ministry in the UFMCC, including any requirements unique to their own District. For example, see the cross-cultural studies requirement unique to persons preparing for ordained ministry in New Zealand.

There are essentially two routes toward fulfilling the educational requirements for ministry in the UFMCC:

1. Successfully complete a Bachelors Degree (USA) or its equivalent and the ten proficiency areas outlined on page 4 of this manual and offered through Samaritan Institute for Religious Studies, or another fully accredited institution.*

OR

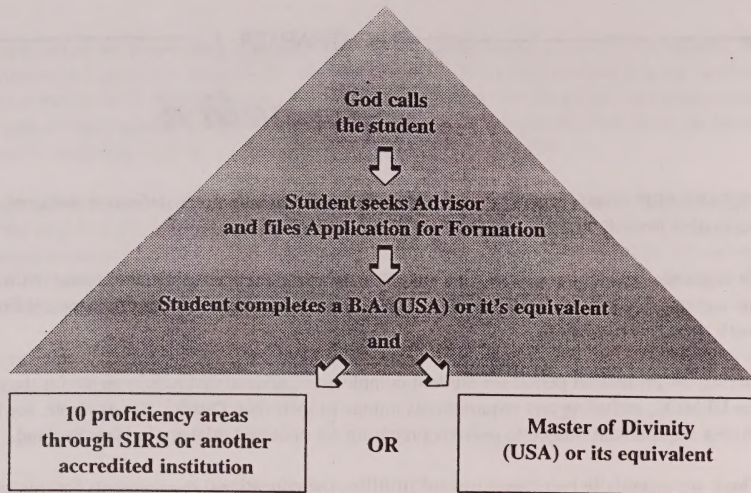
2. Successfully complete a Masters of Divinity (USA) or its equivalent at an accredited institution.

Students who have earned a Bachelors Degree (USA) or its equivalent and completed the ten proficiency areas of study outlined on page 4 of this manual, and students who have completed a Masters of Divinity from an accredited institution are considered to have completed all education requirements for the period of Formation. In addition, all students must meet monthly with their Advisor (UFMCC clergyperson) for spiritual direction and ongoing dialogue regarding course work and other pertinent areas of discussion. It is recommended that Districts mandate the training course for Formation Advisors available through Samaritan for clergy serving in this role.

Equipping a person to fulfill their call spiritually and educationally is the purpose of the Formation period. It is a time of continued discernment, decision-making, testing and affirmation of call by the individual and the community of faith. In addition to being a calling, the ordained ministry is a profession, and congregations may reasonably expect their pastors to be adequately trained and spiritually grounded for the work before them.

When the individual has concluded the Formation process, both the Advisor and the person's local church must certify that they have had contact at least monthly with the student (through the Advisor - student meetings) and that they are willing to endorse the person as a Candidate for the ordained ministry. If Formation is completed in a Teaching Church, it is possible for the last year of Formation to run concurrently with the period of Candidacy.

**Although the intent of the phrase “or its equivalent” with reference to degrees earned was to recognize and honor cultural differences in educational systems, the right to determine equivalency in cases of application for admission to study remains, as always, with the institution to which application is made.*



All students meet at least monthly with Advisors

Candidacy

Following the successful completion of Formation, the student may apply to become a Candidate for the Ordained Ministry in a designated UFMCC Teaching Church, under the guidance and supervision of a UFMCC Supervising Clergy.

Teaching Churches are those UFMCC congregations that minimally meet the seven criteria outlined on page 9 of the Credentialing Process at the beginning of this manual. At the heart of this Candidacy period is the call of all UFMCC pastors to build strong, healthy, diverse congregations. It is the expectation of this process that in cases where disparity between District congregations exists (i.e., economic, congregational size, urban versus rural setting, etc.), Teaching Churches and Supervising Clergy will enable and facilitate Candidate visitation to and participation in a range of district churches.

Supervising Clergy must be UFMCC credentialed clergy and minimally meet the six criteria outlined on page 9 of this manual.

The period of Candidacy is intended to constitute a time of experiential preparation for the Ordained Ministry, as well as offer continued spiritual direction. All Candidates must contract or covenant with a Supervising Clergy person and a Teaching Church in the UFMCC for a minimum of one year. This covenant/contract must be attached to the Application for Candidacy submitted at the beginning of this experiential period. Training for specialized ministries may be pursued concurrently with the Candidacy period, but does not supercede it. Training for specialized ministry is the responsibility of the Candidate.

In cases where the student is pursuing a Master of Divinity (USA) or its equivalent, Candidacy may be fulfilled concurrently with Field Education requirements.

THE TEACHING CHURCH

The Teaching Church is the cornerstone of the training and development program for clergy who will lead the UFMCC into the future and God's unfolding will. The Candidacy period in a Teaching Church should be rigorous, challenging, stimulating, and relevant. The objective is to enable the candidate to develop the skills necessary to build strong, stable, multi-faceted, multi-cultural churches.

Teaching Churches must, as the Credentialing Process states:

- 1) Be strong, stable, diverse congregations willing to commit resources to training clergy.
- 2) Be approved by the District according to the standards established in that District.
- 3) Have a District-approved Supervising Clergy on staff.
- 4) Reflect the multi-faceted diversity of the denomination.
- 5) Be able to provide a wide range of ministry experiences.
- 6) Be able to assist the Candidate with finding housing and employment if necessary.
- 7) Be able to ensure the required screening of candidates.

The district may set additional standards.

Each Teaching Church, through its Supervising Clergy and its Candidacy committee will enter into a Learning/Serving covenant with each Candidate who is accepted into its program. Both the supervisor and the Candidacy Committee must be prepared to give rigorous and on-going evaluation to the candidates.

Each Teaching Church is free to establish its own standards in the area of prerequisites for Candidates seeking a placement in that church, and the number of hours of participation expected from Candidates. In cases where

Candidates are concurrently fulfilling Field Education requirements in M.Div. programs (USA) or their equivalents. Teaching Church requirements must minimally meet the degree program requirements.

Candidacy Committees are left to the option of the Teaching Church. For more information on candidacy and use of committees please see Samaritan's "Supervising Clergy Training Manual."

A SAMPLE PROGRAM FOR THE TEACHING CHURCH

This program is designed for Candidates seeking to fulfill the experiential component of their education. Ideally, it would be attended by all of the pastoral staff of the congregation, and any interested lay leaders willing to make a firm commitment to the maximum number of sections. This proposed outline is based on the three main components of professional church life: preaching, teaching, and pastoral care. The topics are arranged to allow for development over the course of the year, and for a time of practice teaching during Lent. Some of the sections require book reports or essays, while others include practicums. This schedule is based on the North American school year, rather than the calendar year.

The program begins when the Candidate and the Supervising Clergy arrive at a Learning/Serving Covenant. This covenant is based on the application form and a time of assessment with the supervisor. Further detail about this covenant may be found in the Supervisor's section of this chapter. While certain study areas are outlined below, it is assumed that the Candidate will have on-going opportunities to practice the skills being attained, and to exercise those skills they bring to the congregation that will benefit the life of the congregation. Book reports, papers, verbatim reports, role plays may all be used effectively at various times. Suggestions for these are made, but should not be considered exhaustive. Also, you may need to design sessions appropriate to issues in your local area.

September: WORSHIP AND PREACHING: I

- A: Worship as celebration
- B: Consecration
- C: Fundamentals of preaching
- D: Training in overall presentation and presence, including voice regulation and body movement

Each student must be given an opportunity to preach and lead in worship during the next few months. This should be video and audio taped. The audio tapes should be used by the Candidate for vocal exercises (ie. Practice saying the same things again in different ways). The video tapes may be used for improving over-all presentation skills.

October: ISSUES IN PASTORAL CARE

- A: Principles of active listening (use of role-plays may be helpful)
- B: Sexuality issues (to include transgender issues, S & M, monogamy, etc)
- C: Code of conduct: pastoral limits, boundaries, friendships
- D: Hospital, funeral home visitation

November: DEATH AND GRIEVING

- A: Book report: *Death and Dying*, Kubler-Ross, Elisabeth
- B: Visit local funeral home
- C: Grieving: supporting parishioners the pastor in grief
- D: Movie Plenary (suggestions: "Shadowlands", "Philadelphia", "Long Time Companion")

December: PREACHING AND WORSHIP II

- A: Evaluation of videos
- B: Evaluation of videos
- C: Training worship leaders
- D: Holy Unions, Funerals, Baptisms

January: CHRISTIAN EDUCATION

- A: Principles of Adult learning
- B: Resources, including children's programs
- C: Training leaders for small groups
- D: Small group development

February: CONGREGATIONAL SPIRITUAL DEVELOPMENT

- E: Retreats, including agenda planning
- F: Offering a Retreat
- G: Study Groups: How to plan and implement
- H: Spiritual direction for congregants

March:

- I: Areas of Candidate's concern (as indicated in Covenant)
- J: Areas of Candidate's concern
- K: Areas of Candidate's concern
- L: Evaluation of experiences

April: DEVELOPMENT OF PERSONAL SPIRITUALITY

- A: Prayer: personal
- B: Prayer: public
- C: Mysticism (reading/book reports or speakers should be used. Students could be doing reading in this area while they are not meeting during Feb. And March)
- D: Pursuing spiritual direction as a Pastor

May: CHURCH GROWTH

- A: Introduction to church growth models and principles of change
- B: Understanding different sizes of congregations
- C: Pastoral Care models
- D: Community Outreach programs

June: CONFLICT RESOLUTION

- A: Healthy church conflict (Church Fights, helpful book)
- B: Unhealthy conflict and antagonists (Antagonists in the Churches, by Hauck; People of the Lie, by M. Scott Peck)
- C: Conflict between the Pastor and individuals or groups
- D: Conflict within the Pastor

July: ADMINISTRATION

- A: Chairing meetings
- B: Church structures and committee functions
- C: Agenda planning and strategies
- D: Personal time management (including self-care, holidays, time off, sabbaticals, continuing education)

August: CONGREGATIONAL LIFE

- A: Learning delegation and follow-up: job descriptions
- B: Internal communication
- C: Office management, dealing with staff, contracts, risk management
- D: Finance/Stewardship issues

[NOTE: It is intended that the Candidate and Supervising Clergy continue their discussions regarding spiritual growth and development throughout the above outlined sample program.]

SUPERVISORS

The Supervising Clergy will serve as the primary guide for a candidate during her/his experiential period. That supervision must be pastoral, reflective, and intentional. It involves accountability, ownership, trust, evaluation, training, and development of identity for both the candidate and the Supervising Clergy.

The Supervising Clergy must:

- 1) Be a UFMCC clergyperson with a minimum of three years of successful experience, holding a current license to practice.
- 2) Be a model of adequate church leadership. While this does not mean church growth alone, it does imply that the fruits of their ministry are abundant and apparent.
- 3) Be able and willing to spend time each week with the candidate(s).
- 4) Be committed to their own spiritual, emotional, and educational growth and development.
- 5) Be willing to exercise appropriate pastoral and spiritual authority and make difficult decisions.

Just as entering the training process is a momentous occasion for the individual, the decision to supervise that process will have an immense impact on the life of the Supervising Clergy and that of the local congregation. It will require a commitment of time, skills, and patience on the part of the Supervising Clergy. It will require the support of the Board of Directors and the Congregation in the Teaching Church.

QUESTIONS FOR SUPERVISING CLERGY CONSIDERING POTENTIAL CANDIDATES

- 1) What do I look for in a person who says they want to be U.F.M.C.C. clergy?

It is far kinder to refuse supervision early than for either of you to invest time and energy in a losing proposition. What do you know about this individual regarding their spiritual depth, their commitment, their emotional, relational and financial stability? The list, "Characteristics and Qualities for Effective Ministries," found at the end of this chapter, can be useful in a mutual evaluation.

- 2) Can I work with this person? Is there mutual respect between us?

Take whatever time you need to observe your relationship. Can you affirm this person's sincerity? Have you any history of conflict between you? Was it resolved to mutual satisfaction? Have you checked with any previous M.C.C. affiliations as to what problems, if any, you might anticipate?

- 3) Do I really want to do this? Are my motives healthy and aboveboard?

Do you really desire to encourage, strengthen and guide someone through this process, or are you simply looking forward to the relief of having another pair of hands to carry the load? Are you consciously aware of your own motives and expectations? How important is your authority? Do you know yourself well enough to feel confident that you will be able to invest fully in this individual and then release them to move on into their own ministry? Do you have the time and physical stamina to add this responsibility to your personal and professional agenda?

- 4) Does the local congregation have the maturity to support the training process?

Do they affirm the call of this individual by their respect and belief in his/her training process? Will the board of directors participate in the training and support, i.e., doing evaluations, listening, praying for, offering financial assistance, etc.? Does the congregation understand that having Candidates will of necessity mean their pastor will not always be in the pulpit? Is the congregation large enough numerically and financially to support programs which will provide training opportunities for the Candidate?

DESIGNING A LEARNING/SERVING COVENANT

Part of your task as a Supervising Clergy will be to establish the learning/serving covenant with each Candidate. This covenant must be based on the skills the Candidate brings, and the ones s/he needs to develop. It will be helpful to use the experiential checklist found at the end of this section in designing a program to fit

the needs of the Candidate and the congregation. This would also be the time to assign specific reading and essay assignments, and to outline the proper format for verbatim reports or other experiential records.

The main questions to consider for this covenant are:

1. What areas of ministry does the student have opportunity to experience in your church, community and other local congregations to further their growth in ministry?
2. What gifts (education, experience, skills, interests, needs) does the Candidate bring from which the church can benefit?
3. How can these opportunities and gifts for ministry be combined to create an effective Learning/Serving Covenant?

CHECKLIST FOR EXPERIENTIAL TRAINING

The purpose of this checklist is to facilitate the supervision of candidates in the teaching churches. It can be very important in the process of contracting with each Candidate to use this checklist to identify areas where they have developed competencies and areas where they most need to focus their experiential learning. These areas should be re-examined prior to final evaluation of the experiential program.

1. WORSHIP AND PREACHING:

- A. Coordination of worship participants
- B. Training worship participants
- C. Availability and willingness to participate in worship
- D. Altar preparation and care
- E. Leading singing
- F. Conducting worship with confidence and dignity
- G. Serving communion
- H. Leading midweek and/or evening worship
- I. Choosing hymns and/or special music
- J. Celebrating communion and baptism
- K. Preparing and researching sermons for sound biblical and theological content
- L. Preaching uplifting, motivating and challenging sermons
- M. Participation in worship planning
- N. Participation in special services: ecumenical, funerals, holy unions, etc.
- O. Preparation of bulletins
- P. Using inclusive language and illustrations in all elements of service
- Q. Ability to do self-evaluation: aware of strengths and weaknesses
- R. Ability to receive and make use of both criticism and praise
- S. Development of positive self-image as a clergyperson
- T. Demonstrating sensitivity to human needs in the congregation and community

2. ISSUES IN PASTORAL CARE:

- A. Active listening
- B. Visitation: home, hospital, prison, funeral home...
- C. Holy union counseling
- D. Referrals
- E. Appropriate sharing of self with others
- F. Ability to show warmth and concern
- G. Ability to respect people with differing views
- H. Displaying behavior consistent with professed beliefs
- I. Demonstrating ability to respond flexibly in different situations
- J. Displaying constructive ways of dealing with anger

3. DEATH AND GRIEVING:

- A. Knowledge of bereavement issues
- B. Knowledge of AIDS issues, including community organizations
- C. Ability to articulate a theology of wellness and illness
- D. Ability to help people grow in faith during times of crisis

4. CHRISTIAN EDUCATION:

- A. Planning a teaching series
- B. Publicizing a teaching series
- C. Leading a teaching series
- D. Training others to lead a teaching series
- E. Supervising others leading a teaching series/team teaching
- F. Evaluating an educational event
- G. Preparing needs assessments, surveys
- H. Setting goals for educational ministries
- I. Growing in personal understanding and relationship with God
- J. Reflecting theologically on the mission, ministry, and program of the church
- K. Involving laity in caring ministries
- L. Knowing and using UFMCC resources
- M. Understanding child, youth, and adult learning processes
- N. Having the ability to use a variety of methods for teaching and learning

5. PERSONAL SPIRITUALITY

- A. Having regular spiritual discipline
- B. Participation in guided retreats
- C. Interaction with a spiritual director
- D. Ability to use therapy, support groups for personal growth
- E. Continued ability to develop new theological and biblical understandings of the faith
- F. Builds time into schedule for spouse, friends, family
- G. Gives attention to personal health
- H. Values and uses leisure

6. CHURCH GROWTH

- A. Participation in ecumenical and interfaith dialogue
- B. Participation in non-MCC gay/lesbian organizations
- C. Knowledge of transgender issues and support groups
- D. Ability to work with media, including television
- E. Demonstrating integrity and is trusted by the community at large
- F. Demonstrating skills in enabling a group to set and accomplish goals
- G. Skilled in conflict management
- H. Skilled in initiating small groups
- I. Sensitivity to the poor, the disadvantaged and justice issues
- J. Sensitivity to ageism, sexism, racism, etc.

7. ADMINISTRATION

- A. Development and leadership of a special project (for example: stewardship)
- B. Serving as a chairperson of a committee
- C. Working with the board of directors
- D. Team building, conflict management, problem solving
- E. Recruiting, training, supporting and acknowledging volunteers
- F. Preparation of budgets, budget forum, congregational meeting
- G. Preparation of standard operating procedures
- H. Adequate and neat record keeping
- I. Evaluation processing
- J. Demonstrating punctuality, responsibility

- K. Ability to be decisive, self-directive
- L. Demonstrating comfort with the authority and power of clergy

8. CONGREGATIONAL LIFE

- A. Office staffing
- B. Phone staffing
- C. Visiting and worshipping at other MCC's
- D. Attendance and participation at District Conference
- E. Attendance and participation at General Conference
- F. Knowledge of MDISC and WIND and other fellowship commissions
- G. Knowledge of denominational literature
- H. Knowledge of and commitment to the mission of the UFMCC
- I. Intentional personnel selection regarding inclusivity

SUGGESTED STEPS FOR TEACHING CHURCHES

PURPOSE AND PRINCIPLES OF THE TEACHING CHURCH:

The Teaching Church is pivotal for the training and development of UFMCC clergy. It provides a context in which the conceptual tools of theological studies can be integrated into a praxis of ministry.

THE TEACHING CHURCH PROVIDES:

- ministry opportunities for the candidate
- on site, consistent, accountable supervision of the candidate
- a place of mutual ministry, learning, and growth for the candidate, the Supervising Pastor, and the congregation

Districts should make every effort to target churches located in key geographic areas to develop as Teaching Churches. Students may have to commute to a Teaching Church or move to a Teaching Church location. "Distance supervision" of the candidates through a local pastoral advisor defeats the purpose of the Teaching Church and perpetuates the exploitation of candidates who are placed in unsupervised ministry positions before their training is complete.

STEPS:

1. The District Committee identifies and contacts possible Teaching Churches.
2. Each Teaching Church must meet the 7 criteria outlined in the Credentialing Process (see page 13).
3. Samaritan trains and certifies Supervising Clergy. Please refer to the "Supervising Clergy Training Manual" available through SIRS for additional information.
4. The Supervising Clergy appoints and trains the Teaching Committee. (Optional)
5. Application is made to the District Committee to be approved as a Teaching Church. Each District determines the appropriate documentation for a teaching church application.
6. The Board of Ordained Ministry publishes a list of Teaching Churches and Supervising Clergy for the District.
7. Students make application to Teaching Churches. Once they have been approved at a particular Teaching Church, they make application for Candidacy to the Board of Ordained Ministry, attaching their Candidacy Covenant.
8. During the period of Candidacy the Candidate completes Polity/Practices through Samaritan Institute for Religious Studies. At the end of the Candidacy period the following documentation should be included in the application for Ordination:

- a. The Teaching Church Committee's final evaluation of the Candidate which includes the endorsement of the church and the Supervising Clergy.
- b. The appropriate documentation for screening and background check done by the Teaching Church.
- c. A copy of the Candidate's "Exit Interview" from Samaritan's Polity/Practices program.

Ordination

In the UFMCC ordination is the rite by which we consecrate persons to a lifetime of pastoral ministry, conferring upon them the obligation to fulfill particular duties determined by the denomination. Ordained pastoral ministry may include: pastors, staff clergy, evangelists, chaplains, pastoral therapists, district coordinators, elders and in some cases, clergy directing education program or service ministries. A person is ordained after a.) s/he has been trained and approved according to the guidelines and processes set forth in this manual, and b.) has received the endorsement of the Teaching Church and Supervising Clergy person, and c.) with documentation that the necessary screening has been done.

Minimal educational standards for ordination are established by the Steering Committee of the Board of Ordained Ministry, and approved by the General Council of the UFMCC. Districts may require psychological and/or vocational testing. For the purposes of clergy Credentialling, the GO areas will function as an independent district and may constitute their own BOM as necessary.

The rite of ordination may be performed at the local church, Teaching Church or District Conference and will be affirmed at General Conference.

The UFMCC celebrates the ministry of the whole people of God. We continue, in the historical tradition, to acknowledge our ordained members as being charged with having a primary concern for the empowering and equipping of the Church for its work of ministry in the world. We recognize that God uses all ministries, both lay and ordered, to provide a continuity to the Church's witness, to be sources of theological development, and to be vehicles through which the Word of God is transmitted and embodied in the world.

The Board of Ordained Ministry (replacing the CCCC and the DCRC) issues credentials in the UFMCC. In each district the BOM is comprised of a Chair and Vice-Chair, who are pastors (by definition: a duly ordained clergy person who has been licensed to practice and who serves as a senior or solo pastor in a local UFMCC congregation) appointed by the District Committee, and at least five members who are appointed or elected in each District (or region, if a district is too small). Chairs of local BOMs constitute the Steering Committee of the BOM, itself chaired by the Director of Clergy Development. Minimal educational standards for ordination are established by the Steering Committee and approved by the General Conference. The Steering Committee will meet every biennium to review Fellowship-wide standards and policy. This review will include issuing guidelines for basic standards and procedures for the district judiciary process. For the purposes of clergy credentialling, the Ministry of Global Outreach will function as an independent district, and may constitute their own BOM as needed.

Ordained persons may not exercise the ordination credential within the UFMCC until they receive a "License to Practice" from the BOM. The License to Practice itself is a uniform credential throughout the UFMCC available through the office of the Director of Clergy Development, and is transferable across district boundaries for clergy moving from one Active, Authorized and Accountable ministry to another AAA ministry. (The license transfer is valid in the new district until the next regularly scheduled BOM meeting). Licenses to Practice may be issued by the BOM outside of regularly scheduled meetings, and is always issued immediately when the BOM receives documentation that the ordained person has been called to serve in an authorized and accountable ministry.

GENERAL INSTRUCTIONS REGARDING INTERVIEWS

BOM members conducting ordination interviews are to read and review not only the application for ordination, but the applicant's entire file. Particular attention should be paid to reviewing background check information.

Please remember your job is both affirmative and evaluative.

Begin and end each interview with prayer, and maintain a prayerful and professional attitude and atmosphere throughout the interview process.

POSSIBLE QUESTIONS TO BE ASKED REGARDING THE APPLICANT'S THEOLOGICAL PERSPECTIVE:

- A. Share with us reflections on your theological perspective and changes that have occurred in the following areas, since you began your credentialing process:
 - 1. Nature of God
 - 2. The Bible as the divinely inspired word of God
 - 3. Christology
 - 4. Doctrine of the Holy Spirit
 - 5. Justification
 - 6. Sanctification
 - 7. Community of the Church
 - 8. Nature and place of prayer and worship in the church
 - 9. Social concern and mission

PLEASE NOTE: This type of questioning and reflection is not a test for "orthodoxy" or "acceptability", but rather an opportunity for assessing the Ordinand's ability to reflect on her/his theological perspective.

- B. How has this change affected your acceptance of the UFMCC statement of faith?
- C. How has your growth affected your:
 - 1. Approach to and functioning in the ministry?
 - 2. Approach to and functioning in the community?
- D. How do you relate to and deal with divergent theological perspectives and those who believe them?
- E. Is there anything you would like to mention regarding this subject that we have not discussed yet?

EVALUATION OF THE CANDIDATE'S MINISTRY

- A. Evaluate areas of strength and areas of growth in ministry since entering Formation.
- B. Time management and priorities in ministry?
- C. Where do you see ministry leading you in the UFMCC?
- D. Question the applicant on any pertinent information contained in the evaluation and endorsement forms from pastors and other evaluators.
- E. Where do you need further growth?
- F. Is there anything you would like to mention regarding this subject that we have not discussed yet?

EVALUATION OF MINISTRY

Ministry is made effective not only by knowledge and skill but by the personhood of those who minister. Please refer to "Characteristics and Qualities for Effective Ministry" at the end of Chapter 2 in this manual for areas of evaluation and discussion.

EVALUATION AND DECISION

- A. Ask the applicant to leave the room and remind them to stay near by. Then thoroughly discuss the interview with one another.
- B. If during your discussion it is obvious that more time is needed for more information or to clarify a point, call the applicant back into the room for further interviewing.
- C. Take a vote on final action to be taken and be sure to fill out the necessary forms regarding your action. To be ordained the applicant must receive a unanimous vote from the entire BOM interview team.
- D. Call the applicant back into the room and inform her or him of your decision. Give a complete explanation to the applicant as to why the request for Ordination was or was not granted. Explain the appeal process to the applicant if the final decision was NOT to Ordain.
- E. If the decision was favorable, be sure to report the name to the Director of Clergy Development so that it can be reported to the Clerk of the Board of Elders for presentation at General Conference.
- F. Write a follow-up letter, which shall be given to the applicant the day of the interview.
 1. If the decision was affirmative, the letter should affirm the gifts and strengths, as well as point out the areas of needed growth.
 2. If the decision was negative, thoroughly explain why, and include in your explanation notice of the right to appeal to the entire BOM, according to the time-line established in the District.
- G. Send copies of the letter and the action form to the Director of Clergy Development, each member of the interview team, the Chair of the BOM, and the District Coordinator. Files of Ordained Clergy are to be forwarded to the Director of Clergy Development.

Active, Authorized and Accountable Ministry

ACTIVE CLERGY

Active ministry status requires that the person be able to document at least 15 hours per week spent in pastoral ministry. A minimum of 12 hours per week of service, as well as meeting all other requirements of the Pension program, is necessary to maintain benefit accruing status in the clergy Pension Plan for US clergy. Pastoral ministry may include: pastors, staff clergy, evangelists, pastoral therapists, district coordinators, elders and in some cases clergy directing educational or service ministries. Active status also requires: 1) active membership in a local UFMCC congregation; 2) attendance and participation (officially seated) in District or General conferences at least once every two years; 3) documentation of at least 1 continuing education experience each year (to be appended to the annual Certification of Clergy Status form). These experiences may include courses, seminars, workshops, etc. Proper authorization must be obtained for Clergy Status forms (see chart).

AUTHORIZATION FOR CLERGY STATUS FORM

YOUR POSITION	CERTIFIED BY*
Senior Pastor	Clerk of the Board of Directors of Chartered Churches
Senior Pastors of Non-Chartered Churches	District Coordinator/Administrator of Global Outreach
Assistant, Associate, and Staff Clergy	Senior Pastor/Clerk of Board of Chartered Church if Senior Pastor position is vacant.
Clergy in Retirement (Retired Clergy are not mandated to file an Annual Status Form, but a choice not to results in loss of the authorization to perform the rites and sacraments of the Church.)	Senior Pastor/Administrator of Global Outreach
Clergy on Leave of Absence	District Coordinator/Administrator of Global Outreach
Clergy on Sabbatical	Senior Pastor for Staff Clergy/Clerk of the Board for Senior Pastors
Clergy between AAA positions	District Coordinator/Administrator of Global Outreach For the 1st year of search; Director of Clergy Development for any time period thereafter.
Clergy serving District Ministries	District Coordinator/Administrator of Global Outreach
Clergy serving in Local Specialized Ministries in Chartered Churches (This includes clergy serving in AAA ministries outside the UFMCC congregation)	Senior Pastor
Clergy serving in Local Specialized Ministries in non-Chartered Churches	District Coordinator/Administrator of Global Outreach
Clergy serving in District Specialized Min.	District Coordinator/Administrator of Global Outreach
Clergy serving in Fellowship Specialized Min.	Clerk of the Board of Elders
District Coordinator	Clerk of the District
Clergy serving Fellowship Program Min.	Program Chair

Chairs of Fellowship Committees,
Commissions, Programs, etc.

General Council Division Chair in oversight

Elder (not including former Elders)

Moderator of the Board of Elders

Moderator of the Board of Elders

Clerk of the Board of Elders

**PLEASE NOTE: If this person is a spouse or another person that represents a conflict of interest, an officer of the authorizing body must sign.*

CERTIFICATE OF CLERGY STATUS FORM

Forms are to be filed with the District Board of Ordained Ministry. These forms are mailed to all active clergy by the BOM and are due by January 1st of the following year. Failure to submit a status form will result in an immediate "inactive" status.

LEAVE OF ABSENCE (L.O.A.)

A leave of absence should be requested for planned absences from active ministry, or if it appears that finding a new position might take longer than one year. A leave of absence will be routinely granted by the Director of Clergy Development and can be ended at any time that the clergy receives a call to active pastoral ministry. Any leave of absence that goes beyond two years must receive the approval of the Board of Ordained Ministry.

It is understood that a Leave of Absence precludes any and all regular exercise of the use of credentials, with the exception of occasional performance of the Rites and Sacraments of the Church that do not constitute full or part-time ministry. Any use of credentials (i.e., pastoring an MCC or non-MCC congregation, participating in the start of an MCC or non-MCC congregation, etc.) is an automatic de facto resignation of credentials. Clergy on Leave of Absence are encouraged to seek the support and nurture of an MCC congregation, and it is further understood that this time will constitute a period of searching for an Active, Authorized and Accountable pastoral ministry position. During Leave of Absences clergy shall continue to submit status forms and maintain contact with their District/GO coordinator. At the end of a Leave of Absence the clergyperson will contact the Director of Clergy Development. A Leave of Absence is renewable, upon approval of the Director of Clergy Development. Any Leave of Absence that extends beyond 2 years must receive the approval of the clergyperson's BOM.

Global Outreach Areas: Request for Leave of Absence from clergy serving in Global Outreach areas will be handled by the Director of Clergy Development in conjunction with the Administrator of Global Outreach.

Clergy on a leave of absence do not vote at UFMCC conferences (District, GO, and General) and do not count against the quorum.

SABBATICAL

Sabbaticals are arranged between a Pastor and their local congregation. Those approved for sabbatical do not relinquish any rights or privileges.

Clergy on Sabbatical do vote at UFMCC conferences (District, GO, and General) and do count against the quorum.

INACTIVE

To maintain active status, clergy must exercise an Active, Authorized and Accountable ministry, meet the same membership requirements as lay people in local congregations (time, talent, and treasure) and annually file a complete Certificate of Clergy Status Form by January 1st. When the BOM determines that a clergyperson does not meet these requirements, they shall deem the clergyperson to be "inactive". It is recognized that clergy are subject to call and change and may for a period of time not fall within the above categories. A Leave of Absence should be requested for planned absences from active ministry.

Inactive status is a non-benefits accruing status [US Pension Plan]. Inactive clergy do not vote at UFMCC District, GO, and General Conferences, do not count against the quorum, and cease to have the privilege and

the authority to utilize the clergy credential.

Credentialed clergypersons who engage in ministries with or to non-UFMCC congregations (with the exception of recognized and duly authorized special ministries) will be considered NOT to meet the criteria for Active, Authorized and Accountable ministry, and therefore, be designated as inactive. That inactive status may resolve to de facto resignation under the guidelines below.

SUSPENSION OF CREDENTIALS

A person who has been suspended for disciplinary reasons shall immediately cease to function as a UFMCC clergyperson. Restoration of credentials requires substantiation that the conditions of the suspension have been met. Failure to provide substantiation shall result in a de facto resignation of the person's credentials.

In addition, clergy against whom criminal charges have been brought may have their credentials suspended without prejudice by a majority vote of the BOM. If they are found to be innocent, their credentials will be restored. If they are found guilty, the credentials may be revoked.

DE FACTO RESIGNATION

If a clergyperson listed as inactive does not change her/his credentials to active status within one year, that clergyperson's credentials will be considered a de facto resignation. In addition, if a clergyperson has not been officially seated at either a General Conference or District Conference for two years, it shall be considered a de facto resignation of credentials. The burden of proving attendance shall rest upon the person, and shall be submitted to the chair of the BOM. Misuse of credentials, including pastoring an MCC or non-MCC congregation, or participating in the start of an MCC or non-MCC congregation during a leave of absence shall be considered a de facto resignation.

RETIREMENT

The UFMCC recognizes as honorably retired, clergy who retire after: 1) a minimum of 25 years of active UFMCC ministry, or 2) having reached age 62, or 3) disabling illness, or 4) other extenuating circumstances. Clergy seeking retirement status must notify the Director of Clergy Development. Retired clergypersons may continue a limited practice of ministry by completing the annual status form signed by a local pastor or district coordinator/Administrator of Global Outreach. No minimum hours are required.

EXTRAORDINARY CREDENTIALLING

For applicants who demonstrate extraordinary gifts and exceptional fruits of ministry, the Moderator of the Board of Elders may request that the BOM grant an Extraordinary Credential. This privilege is extended as a courtesy to the Moderator. This should be an extremely rare occurrence and the BOM may require the person to fulfill any part of the credentialling process.

Re-Entry of UFMCC Clergy to Active Status

Most re-entry applications will be handled on a case by case basis by the local BOM. BOM's have the authority to individualize the plan/terms of re-entry.

In cases where re-entry involves a person previously denied ordination, the following procedures apply:

- 1) For first time applicants to ordination, the BOM articulates and requires a remedial course of action, and instructs the applicant to re-apply for ordination upon completion.
- 2) For persons licensed under previous credentialling systems who are now automatically eligible to apply for ordination, but who are NOT approved, the BOM articulates and requires a remedial course of action with a specific time-line.
- 3) For student clergy NEVER licensed under the previous credentialling systems who are approaching the expiration of the 5-year time-line under said previous systems, and who do NOT achieve ordination with their initial application, BOMs are to instruct the applicant to begin the credentialling process anew following the guidelines and meeting the qualifications mandated by General Conference 1995. Persons in this category are considered to have exhausted the possibilities and time-lines of previous systems. Pastorally speaking, it is advisable that those involved in guiding the applicant consider recommending entrance to the new credentialling system at a step early enough in the process to insure success.

The Study of the Bible

in the Church

This chapter is intended to provide a general introduction to the study of the Bible in the Church. It is not intended to be a comprehensive survey of the subject, but rather a guide to the resources available for the study of the Bible in the Church.

The study of the Bible in the Church is a discipline that has a long and rich history. It is a discipline that is essential for the life of the Church and for the spiritual growth of its members.

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Discipline of UFMCC Clergy

The UFMCC Bylaws, Article IV.B.1.d., read:

“DISCIPLINE: The UFMCC will not condone disloyalty, unbecoming conduct or dereliction of duty. Procedures for discipline shall be developed by the Steering Committee of the Board of Ordained Ministry and approved by a majority vote of the General Council.”

The UFMCC Judiciary Process is found in its entirety in the UFMCC Bylaws as an Addendum.

The UFMCC Code of Conduct:

The UFMCC will not condone:

Unbecoming Conduct:

1. Pattern of public drunkenness or substance abuse.
2. Misappropriation of church funds or property.
3. Misuse of the powers of the pastoral office for personal or sexual gain.
4. Any sexual relations with persons below the age of consent.
5. Non-consensual physical abuse or violence.
6. Sexual relations between supervisors and those they supervise or counselors and those they counsel.
7. Pattern of deceit or dishonesty.
8. Creating a person-centered ministry rather than a Christ-centered ministry, i.e., creating emotional dependency on the pastor, abuse of authority, divisiveness.
9. Knowingly violating the sanctity of another person's relationship covenant.
10. Inappropriate violation of confidentiality.
11. Sexual harassment, i.e., any sexually related behavior that is unwelcome, offensive, and which fails to respect the rights of others.

Disloyalty:

12. Patterns of deliberate or malicious acts which damage or bring harm to a person, a congregation, or other church body within the UFMCC.
13. Initiating or performing a ministry which is unauthorized and unaccountable to UFMCC.
14. Undermining the authority and ministry of the pastor.

Dereliction of Duty:

15. A pattern of deliberate non-attendance at UFMCC General or District Conferences, (a minimum of one conference in two years is required).
16. A pattern of ministry that leaves churches weakened rather than strengthened.
17. Leading a church into unreasonable indebtedness or other breach of fiduciary duties.
18. Negligent supervision.
19. Failure to report acts of misconduct.

In conjunction with the Code:

Sexual Misconduct is defined as:

- A. Sexual abuse or sexual molestation of any person, including but not limited to, any sexual involvement or sexual contact with a person who is a minor or who is legally incompetent; or
- B. Sexual harassment in a situation where there is an employment, mentor, or colleague relationship between the persons involved, including but not limited to, sexually-oriented humor or language; questions or comments about sexual behavior or preference unrelated to employment qualifications; undesired physical contact; inappropriate comments about clothing or physical appearance; or repeated requests for social engagements; or

C. Sexual exploitation, including but not limited to, the development of, or the attempt to develop a sexual relationship between a clergyperson, employee or volunteer and a person with whom s/he has a pastoral relationship, whether or not there is apparent consent from the individual.

Pastoral Relationship is defined as: A relationship between a clergyperson, employee or any volunteer, and any person to whom such a clergyperson, employee or volunteer provides on an individual basis counseling, or from whom such clergyperson, employee or volunteer has received confession or confidential or privileged information of a personal nature.

RISK MANAGEMENT PROTOCOL

For persons with prior arrest and/or conviction records or prior records of ecclesiastical discipline who are applying for or holding UFMCC Clergy Credentials.

1. Applications for each stage of the clergy credentialling process, and the annual certification of Clergy Status Forms will include the following:
 - questions on previous arrest/conviction records and previous ecclesiastical discipline.
 - permission to conduct criminal background checks and information from previous religious affiliations and employers.
 - a warning of de facto resignation of credentials in the event of giving false information.
2. All applications and status forms and/or files with an affirmative response to questions on prior records of arrest and/or conviction, or prior ecclesiastical discipline are reviewed by legal counsel. Prior UFMCC Judiciary records will be included in this review.
3. Above mentioned legal counsel will request additional information and review of specific cases where indicated, especially those with evidence of prior sexual misconduct.
4. In cases presenting a possible risk of future legal exposure because of a prior record of arrest and/or conviction or previous ecclesiastical discipline, legal counsel will issue a written recommendation for accountability measures and risk management guidelines. A copy of this document will be provided to the clergyperson. This information will be available to any UFMCC affiliated church or agency as a present or prospective employer of the clergyperson under the terms of a limited disclosure agreement signed by the clergyperson.
5. In cases of applications for credentials presenting an unacceptable risk of future legal exposure because of a prior record of arrest and/or conviction or previous ecclesiastical discipline, legal counsel will issue a written recommendation for appropriate action by the appointing or approving body and the credentialling body. This recommendation and the subsequent action will become part of the permanent file, and will be provided to any future UFMCC-affiliated credentialling body if the same individual again applies for UFMCC clergy credentials.

APPLICATION TO ENTER FORMATION

PLEASE TYPE OR PRINT CLEARLY

Section I: Applicant Information

Name: _____
Address: _____
City, State, Postal Code: _____ Country: _____
Home Phone: _____ Unlisted Y/N: _____
Work Phone: _____ E-Mail Address: _____
USA Social Security Number: _____ Date of Birth: _____
MCC Congregation where applicant is an active member: _____

Section II: Advisor Information

Name of UFMCC Clergy person to serve as Advisor: _____
Signature of Advisor: _____
UFMCC Congregation in which you serve: _____
Address of Congregation: _____
Church Phone: _____
Advisor's Work Phone: _____ E-Mail Address: _____

APPEND to this form ENDORSEMENT FORM for person entering Formation.

Section III: Please answer the following questions.

- ___ Yes ___ No 1. Have you ever been refused a professional license?
- ___ Yes ___ No 2. Have you ever been charged with or convicted of a felony, misdemeanor or crime other than minor traffic violations?
- ___ Yes ___ No 3. Have you now or ever had problems with the use of alcohol, stimulants, or habit forming drugs?
- ___ Yes ___ No 4. Have your debts been or are they now unmanageable?
- ___ Yes ___ No 5. Have you previously applied for and been turned down licensing/credentialing within the UFMCC? If yes, when and where?
- ___ Yes ___ No 6. Have you ever been the subject of disciplinary action by an employer or licensing organization alleging sexual or ethical misconduct?
- ___ Yes ___ No 7. Have you ever been the subject of ecclesiastical discipline by a church or denomination?

If your answer to any of the above questions is in the affirmative, please provide details on a separate attached sheet.

WARNING: By your signature below you understand and agree that an investigation of any or all of these matters may be conducted by UFMCC to determine your eligibility to pursue credentialing within the Fellowship. You also understand and agree that you will be subject to removal from the credentialing process if it is later determined that your answer to any of the above questions was false.

Signature _____

Date _____

Section IV: Code of Conduct

The following is a code of conduct UFMCC uses internally to define unbecoming conduct, disloyalty and dereliction of duty:

UNBECOMING CONDUCT:

1. Pattern of public drunkenness or substance abuse.
2. Misappropriation of church funds or property.
3. Misuse of the powers of the pastoral office for personal or sexual gain.
4. Any sexual relations with persons below the age of consent.
5. Non-consensual physical abuse or violence.
6. Sexual relations between supervisors and those they supervise or counselors and those they counsel.
7. Pattern of deceit or dishonesty.
8. Creating a person-centered ministry rather than a Christ-centered ministry, i.e., creating emotional dependency on the pastor, abuse of authority, divisiveness.
9. Knowingly violating the sanctity of another person's relationship covenant.
10. Inappropriate violation of confidentiality.
11. Sexual harassment, i.e., any sexually related behavior that is unwelcome, offensive, and which fails to respect the rights of others.

DISLOYALTY:

12. Patterns of deliberate or malicious acts which damage or bring harm to a person, a congregation, or other church body within the UFMCC.
13. Initiating or performing a ministry which is unauthorized and unaccountable to UFMCC.
14. Undermining the authority and ministry of the pastor.

DERELICTION OF DUTY:

15. A pattern of deliberate non-attendance at UFMCC General or District Conferences, (a minimum of one conference in two years is required).
16. A pattern of ministry that leaves churches weakened rather than strengthened.
17. Leading a church into unreasonable indebtedness or other breach of fiduciary duties.
18. Negligent supervision
19. Failure to report acts of misconduct.

I pledge to uphold the UFMCC Code of Conduct printed above.

Signature

Date

INSTRUCTIONS: Complete and mail original to your local Board of Ordained Ministry, along with a \$50 filing fee payable to the BOM. Copy your completed form to your Advisor and keep a complete copy for your own files.

If you are pursuing proficiencies through Samaritan Institute For Religious Studies to fulfill educational requirements for the credentialled ministry in UFMCC, copy this form in its entirety, including any attachments, to SIRS, P.O. Box 688, Lewisville, TX 75067. If you are pursuing a Masters of Divinity Degree (U.S.) or its equivalent at a duly accredited theological institute, you need not copy to SIRS.

APPLICATION FOR CANDIDACY TO A TEACHING CHURCH

PLEASE TYPE OR PRINT CLEARLY

Section I: General Information

Name: _____
Address: _____
City, State, Postal Code: _____ Country: _____
Home Phone: _____ Unlisted Y/N: _____
Work Phone: _____ E-Mail Address: _____
Active Member of MCC: _____
Church Address: _____
Church phone: _____ Church Fax: _____
USA Social Security Number: _____ Date of Birth: _____

Section II: Verification of Completion of Formation

Name of MCC where Formation was completed: _____
Complete Church Address: _____
Church Phone: _____
Church Fax: _____ E-Mail Address: _____
Pastor of Church: _____

We, the undersigned, certify that monthly Formation meetings were conducted with the Applicant and the Pastor/Advisor.

Advisor's Signature

Applicant's Signature

APPEND Endorsement of local church and Pastor/Advisor for applicant to Candidacy.

Section III: Verification of Completion of Educational Requirements

If applicant has a MASTERS OF DIVINITY DEGREE (U.S.) or IT'S EQUIVALENT from an accredited theological institute or its equivalent, **APPEND** copy of transcript and diploma.

If applicant has COMPLETED A B.A. (U.S.) OR ITS EQUIVALENT and ALL REQUIRED PROFICIENCIES, **APPEND** transcript and certification of completion of proficiencies from SIRS.

_____ Check here if you are a Transfer Clergy person entering Candidacy:

If you are a CREDENTIALLED TRANSFER CLERGY PERSON APPLYING FOR CANDIDACY, APPEND to this application a Certification of Former Credentials form.

Section IV: Verification of Acceptance at Teaching Church

Name of Teaching Church: _____
Address: _____
Phone: _____ District: _____

I, the undersigned Supervising Clergy of the above named Teaching Church, certify that _____
(Candidate's Name) has been accepted into Candidacy at this Teaching Church. The term of
Candidacy is to begin on _____. A copy of our contract/ covenant is **APPENDED**.

Signature of Supervising Clergy

Date

Section V: Please answer the following questions.

- ☐ Yes ☐ No 1. Have you ever been refused a professional license?
☐ Yes ☐ No 2. Have you ever been charged with or convicted of a felony, misdemeanor or crime other than minor traffic violations?
☐ Yes ☐ No 3. Have you now or ever had problems with the use of alcohol, stimulants, or habit forming drugs?
☐ Yes ☐ No 4. Have your debts been or are they now unmanageable?
☐ Yes ☐ No 5. Have you previously applied for and been turned down licensing/credentialing within the UFMCC? If yes, when and where?
☐ Yes ☐ No 6. Have you ever been the subject of disciplinary action by an employer or licensing organization alleging sexual or ethical misconduct?
☐ Yes ☐ No 7. Have you ever been the subject of ecclesiastical discipline by a church or denomination?

If your answer to any of the above questions is in the affirmative, please provide details on a separate attached sheet.

WARNING: By your signature below you understand and agree that an investigation of any or all of these matters may be conducted by UFMCC to determine your eligibility to pursue credentialing within the Fellowship. You also understand and agree that you will be subject to removal from the credentialing process if it is later determined that your answer to any of the above questions was false.

Signature

Date

Section IV: Code of Conduct

The following is a code of conduct UFMCC uses internally to define unbecoming conduct, disloyalty and dereliction of duty:

UNBECOMING CONDUCT:

1. Pattern of public drunkenness or substance abuse.
2. Misappropriation of church funds or property.
3. Misuse of the powers of the pastoral office for personal or sexual gain.
4. Any sexual relations with persons below the age of consent.
5. Non-consensual physical abuse or violence.
6. Sexual relations between supervisors and those they supervise or counselors and those they counsel.
7. Pattern of deceit or dishonesty.
8. Creating a person-centered ministry rather than a Christ-centered ministry, i.e., creating emotional dependency on the pastor, abuse of authority, divisiveness.
9. Knowingly violating the sanctity of another person's relationship covenant.
10. Inappropriate violation of confidentiality.
11. Sexual harassment, i.e., any sexually related behavior that is unwelcome, offensive, and which fails to respect the rights of others.

DISLOYALTY:

12. Patterns of deliberate or malicious acts which damage or bring harm to a person, a congregation, or other church body within the UFMCC.
13. Initiating or performing a ministry which is unauthorized and unaccountable to UFMCC.
14. Undermining the authority and ministry of the pastor.

DERELICTION OF DUTY:

15. A pattern of deliberate non-attendance at UFMCC General or District Conferences, (a minimum of one conference in two years is required).
16. A pattern of ministry that leaves churches weakened rather than strengthened.
17. Leading a church into unreasonable indebtedness or other breach of fiduciary duties.
18. Negligent supervision
19. Failure to report acts of misconduct.

I pledge to uphold the UFMCC Code of Conduct printed above.

Signature

Date

INSTRUCTIONS: File this form with your local Board of Ordained Ministry/Administrator of Global Outreach. Send a complete copy to the Supervising Clergy person of the Teaching Church you are applying to, keep a complete copy for your files, and mail a complete copy to the Samaritan Institute for Religious Studies. Filing a copy with SIRS renders the applicant eligible for Polity and Practices.

APPLICATION FOR ORDINATION

PLEASE TYPE OR PRINT CLEARLY

Section I: General Information

Name: _____

Address: _____

City, State, Postal Code: _____ Country: _____

Home Phone: _____ Unlisted Y/N: _____

Work Phone: _____ E-Mail Address: _____

Active Member of MCC: _____

Church Address: _____

Church phone: _____ Church Fax: _____

USA Social Security Number: _____ Date of Birth: _____

Section II: Candidacy Information

Name of MCC where Candidacy was completed: _____

Church Address: _____

Church Phone: _____

Church Fax: _____ E-Mail Address: _____

Name of Pastor: _____

Name of Supervising Clergy (if other than Pastor): _____

I, the above named Supervising Clergy, certify that _____ (Candidate's Name) completed a _____-year (number of years; minimum of one) internship with the above named MCC Congregation, a duly designated Teaching Church of the _____ District of the UFMCC. By my signature below I stipulate that regular monthly meetings were observed between myself and the Candidate and that I provided ongoing pastoral supervision to the Candidate.

Signature of Supervising Clergy

Date

APPEND Endorsement Form for Candidate from Teaching Church and Supervising Clergy, including documentation of completed background checks.

APPEND Certification of completion of Polity and Practices through SIRS (or copy of equivalency granted by SIRS or the Director of Clergy Development).

Section III: Please answer the following questions.

- ___ Yes ___ No 1. Have you ever been refused a professional license?
- ___ Yes ___ No 2. Have you ever been charged with or convicted of a felony, misdemeanor or crime other than minor traffic violations?
- ___ Yes ___ No 3. Have you now or ever had problems with the use of alcohol, stimulants, or habit forming drugs?
- ___ Yes ___ No 4. Have your debts been or are they now unmanageable?

- ☐ Yes ☐ No 5. Have you previously applied for and been turned down licensing/credentialing within the UFMCC?
If yes, when and where?
- ☐ Yes ☐ No 6. Have you ever been the subject of disciplinary action by an employer or licensing organization
alleging sexual or ethical misconduct?
- ☐ Yes ☐ No 7. Have you ever been the subject of ecclesiastical discipline by a church or denomination?

If your answer to any of the above questions is in the affirmative, please provide details on a separate attached sheet.

WARNING: By your signature below you understand and agree that an investigation of any or all of these matters may be conducted by UFMCC to determine your eligibility to pursue credentialing within the Fellowship. You also understand and agree that you will be subject to removal from the credentialing process if it is later determined that your answer to any of the above questions was false.

- ☐ Yes ☐ No 8. My responses to the above questions are previously on record.
- ☐ Yes ☐ No 9. There are no changes since my last report.

Signature

Date

INSTRUCTIONS: File this form with your Board of Ordained Ministry 90 days prior to the next published meeting date (or as instructed by the Administrator of Global Outreach for countries comprising the Ministry of Global Outreach). Include a \$150 (U.S.) filing fee payable to the BOM or GO. Keep a copy of this application in its entirety for your files.

ALL APPLICANTS MUST APPEND to this application a Statement of Faith paper.

TRANSFER CLERGY MUST APPEND a paper addressing grief at leaving your former denomination and your process of resolution.

ENDORSEMENT FORM

For persons entering **FORMATION** or **CANDIDACY**, and for persons
APPLYING FOR ORDINATION in the UFMCC

PLEASE TYPE OR PRINT CLEARLY

We, the undersigned, do hereby affirm and declare that _____ (Applicant's Name)
is a suitable applicant for (check one): ☐ Formation ☐ Candidacy ☐ Ordination

Our endorsement certifies that to the best of our knowledge the applicant is spiritually, mentally, and emotionally fit to enter
the (check one): ☐ Formation process ☐ Candidacy period ☐ Ordained Ministry of the UFMCC.

Having completed the appropriate background checks (criminal and credit), we strongly endorse _____
_____ (Applicant's Name) for credentialed ministry in the UFMCC.

Name of Endorsing Congregation: _____

Address of Church (include postal code and country): _____

Church Phone: _____ Church Fax: _____

Append signatures of all Members of the Board of Directors and indicate yes or no vote regarding this endorsement form:

_____ Vice Moderator ☐ Yes ☐ No

_____ Clerk ☐ Yes ☐ No

_____ Treasurer ☐ Yes ☐ No

_____ Member ☐ Yes ☐ No

_____ Member ☐ Yes ☐ No

_____ Member ☐ Yes ☐ No

_____ Member ☐ Yes ☐ No

(Date of Board Meeting)

Signature of Pastor

Date

Signature Of the District Coordinator*

Date

**Please note: It is the option of the District Coordinator to sign or to withhold signature.*

CERTIFICATION OF FORMER CREDENTIALS

If certification by former denomination is impossible to obtain, please provide documentation regarding positions held and responsibilities. This documentation may include such things as bulletins, denomination yearbooks, pictures, letters, etc. All documentation provided will be carefully evaluated.

PLEASE TYPE OR PRINT CLEARLY

Date: _____

Applicant: _____

Denominational Officer: _____

Denomination: _____

Denominational Address: _____

City, State: _____

Country, Zip/Postal Code: _____

Phone: _____

Date of licensure: _____ (month/date/year)

Date of ordination: _____ (month/date/year)

Dates of service: From: _____ To: _____ (month/date/year)

Date of resignation of credentials (If Applicable): _____ (month/date/year)

Additional comments:

I hereby certify that the above information is true according to information in our records.

Signature of Denominational Officer *(Please affix seal)*

Date

Title of Denominational Officer

Please return this form to the applicant.

LEAVE OF ABSENCE APPLICATION

PLEASE TYPE OR PRINT CLEARLY

Requested Duration: (One year maximum)

From: _____/_____/_____

To: _____/_____/_____

Name: _____

Address: _____

City, State/Province, Zip/Postal Code: _____

Country : _____ E-Mail Address: _____

Home Phone: _____ Work Phone: _____

Congregation: _____

Church Address: _____

City, State/Province, Zip/Postal Code: _____

Country: _____

Church Phone: _____

State reason for request on reverse: (Please be explicit, yet concise as possible. Use additional sheets if necessary.)

I depose and say that I am the person described and identified; that the statements made in this application are true and correct; that I have read the UFMCC Clergy Manual definitions for Leave of Absence and understand the full ramifications of this status; and that during this time of absence I will maintain contact with my District Coordinator.

Signature of Applicant _____

Date _____

Send copies to:

1. Your District Coordinator
2. Your local pastor
3. The Board of Pensions (US only)
4. Your personal files

Return to:

Director of Clergy Development
8704 Santa Monica Blvd., 2nd Floor
West Hollywood, CA 90069
(310) 360-8640 FAX: (310) 360-8680

Director of Clergy Development Action: (Reasons attached)

☐ 1. Contact with District Coordinator

☐ 2. Contact with Applicant's Pastor

REQUEST: ☐ ACCEPTED ☐ DENIED

Signature of Director of Clergy Development _____

Date _____

APPLICATION FOR RETIREMENT

PLEASE TYPE OR PRINT CLEARLY

Name: _____
Address: _____
City, State, Postal Code: _____ Country: _____
Home Phone: _____ Unlisted Y/N: _____
Work Phone: _____ E-Mail Address: _____
Active Member of MCC: _____
Church Address: _____
Church phone: _____ Church Fax: _____

State reason for request on reverse: (Please be explicit, yet concise as possible. Use additional sheets if necessary.)

I depose and say that I am the person described and identified; that the statements made in this application are true and correct; that I have read the UFMCC definitions for Retirement and understand the full ramifications of this status.

Signature of Applicant

Date

INSTRUCTIONS: Fill this form out in its entirety and mail (including any additional pages) to the Director of Clergy Development, UFMCC, 8704 Santa Monica Blvd., 2nd Floor, West Hollywood, California 90069, or Fax (310) 860-8680. Send copies to your local BOM, your District Coordinator, and your local Pastor. Keep a complete copy for your files.

UFMCC Action

- ☐ Request granted by Director of Clergy Development
- ☐ Request denied by Director of Clergy Development

Please note any additional action taken and append to this application.

Signature of Director of Clergy Development

Date

Universal Fellowship of
Metropolitan Community Churches
8704 Santa Monica Boulevard, 2nd Floor
West Hollywood, CA 90069
Telephone: 310-360-8640, Fax: 310-360-8680



UFMCC CLERGY MANUAL

January, 1997

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The UFMCC Credentialing Process

GLOSSARY OF TERMS IN THE CREDENTIALLING PROCESS

BOARD OF ORDAINED MINISTRY (B.O.M.): In each District, it is the B.O.M. who conducts interviews and issues credentials. The Chairs of each B.O.M. will constitute the Steering Committee.

DIRECTOR OF CLERGY DEVELOPMENT (D.C.D.): The Director will chair the Steering Committee and will be a full-time employee of the Fellowship. Her/his chief purpose is to facilitate the development of the most fully functional clergy possible. S/he will assist churches and District Coordinators in their search for pastors, assist transfer clergy to make the transition to UFMCC, and work with each Board of Ordained Ministry to develop programs for training and recruiting clergy for their District. S/he will provide ongoing support, resources, and educational opportunities for current clergy.

FORMATION: The initial period during which one examines her/his call and completes her/his education.

CANDIDACY: Following Formation, the Candidacy period is an internship during which a candidate completes the experiential training with a Supervising Clergy and a Teaching Church.

ORDINATION: In the UFMCC ordination is the rite by which we consecrate persons to a lifetime of pastoral ministry.

LICENSE: In this process a person is ordained after s/he has been trained and approved. S/he is not granted a license to practice until s/he is called to a ministry.

TEACHING CHURCH: Each District will determine the standards for churches that are approved to train future clergy. These churches will need to have the resources to provide adequate training, supervision, and screening of Candidates.

SUPERVISING CLERGY: Each District will also establish standards for clergy who supervise Candidates. Supervising Clergy should have a strong education, a good performance record, and be willing to commit the time required.

PASTOR: In the UFMCC the term "pastor" refers to a duly ordained clergy person who has been licensed to practice and who serves as a senior or solo pastor in a local UFMCC congregation.

ADVISOR: A clergy person who is the student's spiritual and vocational advisor. This will usually be her/his pastor.

ACTIVE, AUTHORIZED, ACCOUNTABLE MINISTRY (A.A.A.): Active ministry requires that the person be able to document at least fifteen hours per week spent in pastoral ministry. Such a ministry must be authorized by and accountable to a Board of Directors, District Committee, or the Board of Elders.

THE CREDENTIALLING INSTITUTIONS

In addition to the teaching church and supervising clergy, there are two agencies responsible for the credentialing process:

THE BOARD OF ORDAINED MINISTRY:

The Board of Ordained Ministry (replacing the Clergy Credentials and Concerns Committee and the District Clergy Review Committee) issues credentials. In each District the B.O.M. is comprised of a Chair and Vice-Chair, who are pastors appointed by the District Committee, and at least five members who are appointed or elected in each District (or region, if a District is too small). Minimum educational standards for ordination are

established by the Steering Committee and approved by the General Council. Each District must determine procedures for background checks, interviews and appeals.

The chairs of each District B.O.M. will meet at least every biennium as the Steering Committee to review Fellowship-wide standards and policy. This review would include issuing guidelines for basic standards and procedures for the District judiciary process. The Steering Committee will be chaired by the Director of Clergy Development.

For the purpose of clergy credentialling, the Ministry of Global Outreach will function as an independent District, and may constitute their own B.O.M. as needed. Their standards and procedures must also be approved by the Steering Committee of the B.O.M. The Teaching Church and Supervising Clergy may be located outside the Ministry of Global Outreach Area.

SAMARITAN INSTITUTE:

For most Districts, Samaritan is responsible for *certifying* the completion of educational requirements of those seeking to become Candidates, who do not have a secondary theological degree. This certification is valid for a period of five years. A copy of the initial application to enter the formation process is sent to Samaritan who monitors the student's progress and evaluates their fulfillment of proficiencies. When the student has completed their education, Samaritan shall issue a certificate to accompany the student's application for candidacy.

Samaritan will offer courses that satisfy the proficiencies, but the courses might also be taken, without prejudice, at other institutions. An Equivalency Committee, usually chosen by Samaritan, will evaluate courses taken at other schools and determine if they are acceptable. Appeals of their decision may be made to the Director of Clergy Development.

FLOW CHART FOR CREDENTIALLING

I. Call:

1. Endorsement of their local church and local pastor. Where there is no local pastor, another endorsement may be sought.

II. Formation (Education):

2. Initial Application for Formation to the B.O.M., copy to Samaritan (or the Administrator of Global Outreach). This should include the endorsement of local church and pastor/advisor.
3. Satisfy educational proficiencies.
4. There should be at least monthly contact with pastor/advisor.

III. Candidacy (Experience):

5. The Application for Candidacy normally will include:
 - certification from Samaritan that educational proficiencies have been satisfied, or seminary transcripts,
 - an endorsement of the local church and pastor/advisor,
 - and an approved application from a Teaching Church. Once this has been filed with the B.O.M., the period of Candidacy has begun.
6. Complete at least a one year internship with a Teaching Church, and under a Supervising Clergy.
7. Satisfy "Polity and Practics". Those with masters degrees may also need to take courses specified by their Districts
8. Submit an application for Ordination to the B.O.M. This includes the endorsement of Teaching Church and Supervising Clergy with documentation that necessary screening has been done.

IV. Interview:

9. Three members of the B.O.M. will interview the candidate. Appeals may be made to the full B.O.M.

V. Credentialling:

10. The Rite of Ordination will be done at the local church, teaching church, or District Conference and affirmed at General Conference.

11. Upon receiving proof of an official call the B.O.M. will issue a License to Practice.
12. This License to Practice will be renewed each year by submitting the Annual Status Form.

THE CREDENTIALLING PROCESS

There are three basic requirements for a person to become a UFMCC Clergyperson:

1. CALLED BY GOD:

Every baptized Christian is gifted by the Spirit and called by God to use those gifts for ministry. *"The Spirit has called women and men of faith to be apostles, prophets, evangelists, pastors and teachers, to equip the people of God for works of service, so the body of Christ may be built up until we all become mature, attaining to the whole measure of the fullness of Christ."* (Eph. 4:11-13)

To this glorious end the Church has historically ordered its ministries. The ordained ministry is entered by those who feel called by God to a lifetime of service to the Laity, and whose call has been affirmed by the larger body. For nearly 2000 years, such persons have been consecrated to this work through the laying on of hands in the rite of ordination.

The UFMCC celebrates the ministry of the whole people of God. We continue, in the historical tradition, to acknowledge our ordained members as being charged with having a primary concern for the empowering and equipping of the Laity for its work of ministry in the world. We recognize that God uses all ministries, both lay and ordered, to provide a continuity to the Church's witness, to be sources of theological development, and to be vehicles through which the Word of God is transmitted and embodied in the world.

Through ordination we consecrate persons for ministry, conferring upon them the obligation to fulfill particular duties determined by the denomination. Ordained pastoral ministry may include: Pastors, Staff Clergy, Evangelists, Chaplains, Pastoral Therapists, District Coordinators, Elders, and in some cases, clergy directing educational or service ministries.

Each person's call is a unique and personal experience; however, it must be confirmed by the witness of the Church. This confirmation process is begun by obtaining the endorsement of a local UFMCC congregation and of a UFMCC clergyperson who will serve as an advisor and spiritual director during the formation process. This endorsement is a statement that they know the candidate well enough to be willing to bear witness to the larger body that s/he is mentally, spiritually, and emotionally healthy and mature enough to proceed towards ordination.

To begin the formation process, the individual must complete the Application for Formation and obtain the signatures of his/her sponsors. Filing this single form satisfies the paperwork for the first requirement.

2. FORMATION (EDUCATION):

Formation begins when a person responds to their sense that God is calling them to ordained ministry. During this time the person completes all educational proficiencies, including those unique to their District. In addition, the student enters a relationship with a UFMCC clergyperson who will serve as an advisor and spiritual director on issues including discernment of call, vocation, spiritual gifts, prayer, spiritual development, pastoral identity, pastoral authority, as well as progress in satisfying the proficiencies.

Equipping a person to fulfill their call is the purpose of the formation process. It is a period of continued discernment, decision-making, testing, and affirmation of call by the community of faith. In addition to being a calling, ordained ministry is a profession. As a professional, congregations reasonably expect their pastors to be adequately trained. A bachelors degree (USA) or its equivalent is the basic education required during formation. The individual must have adequate course work to demonstrate proficiency in the following areas:

Bible
Worship
Preaching

History of Christianity
Church Management
Pastoral Care

Ethics*
Theology*
Sexuality Studies
Christian Education

**Ethics and Theology are not required of those who were approved student clergy prior to General Conference, 1995.*

Credentialed Transfer Clergy without a Masters of Divinity Degree (USA) or its equivalent, with 3 or more years of documentable pastoral experience, may petition their Board of Ordained Ministry for equivalency in all proficiency areas. Boards of Ordained Ministry in countries outside the USA are charged with the added responsibility of interpreting and implementing the educational requirements for Formation outlined in this document, according to prevailing cultural standards for the education of professional and credentialed clergy. Qualifications are set on a country by country basis and approved by the Steering Committee of the Board of Ordained Ministry. These country by country interpretations are to appear as attachments to the credentialing document.

When the individual has concluded this process, both the advisor and the person's local church must certify that they have had contact at least monthly with the student and are willing to endorse them as a prepared Candidate. If Formation is done in a teaching church, it is possible for the last year of formation to run concurrently with the time of candidacy. When all the academic requirements have been met, Samaritan will issue a Certificate of Proficiency. The individual must normally submit a copy of this certificate when s/he applies to the B.O.M. for candidacy status. Filing the application with the certificate satisfies this second requirement when the individual is prepared to begin the candidacy period.

Individuals who have earned a Masters of Divinity degree (USA) or its equivalent from an accredited theological institution, and have spent that period of time testing their call to ordained ministry, will be considered to have completed the formation period. The B.O.M. in each District may decide that other courses, such as sexuality studies, or "Our Story Too", are required. Transcripts must be submitted in the place of, or in addition to, a Certificate of Proficiency.

3. CANDIDACY (EXPERIENCE):

The student becomes a Candidate by filing an Application with the B.O.M., which would normally include certification from Samaritan that all proficiencies are complete, the endorsement of their local church and pastor/advisor, and proof of acceptance into a Teaching Church program. Candidacy should last from one to three years during which time the person completes an internship with a *Teaching Church* under the guidance of a certified *Supervising Clergy*. Each District will develop its own standards for "supervising clergy" and "teaching churches", ensuring that the candidate has the full range of experiences needed to prepare her/him for pastoring in UFMCC. When preparation is complete the candidate will file an application for ordination. This application must include:

- a strong endorsement from the teaching church and supervising clergy, certifying that the person is a suitable candidate for ordination.
- documentation that the necessary reference checks have been done,
- verification of ongoing supervision and,
- signature of the District Coordinator/Administrator of Global Outreach (optional).

One part of the practical and experiential preparation for ordination shall be fulfilled by the candidate taking UFMCC Polity/Practices. This course shall be offered by Samaritan in a two week residential program (though it may be adapted for Districts outside of the U.S.). Beyond the basic information about UFMCC organization and government, this course will orient those who are preparing for ordination to the unique ministry of this Fellowship.

The candidate shall submit documentation to the B.O.M. to demonstrate that his/her experience is adequate. The B.O.M. may develop guidelines within which the supervisor and the candidate can plan, conduct, and preliminarily evaluate the pastoral experience. The application for ordination contains a third and final endorsement from the candidate's supervisor and the Board of Directors of their Teaching Church (or the body they appoint). This endorsement is a statement by them that the Candidate is ready to pastor a church. These endorsements should be made with great care since it is incumbent upon those who know the candidate best to certify whether or not they are prepared to pastor. The endorsing persons have an obligation to the Fellowship to exercise this responsibility with the greatest of care. The Teaching Church must provide documentation of police and reference checks before issuing their endorsements. The cost may be borne by the individual or the Teaching Church.

Candidates will be seated at District and General Conference as “official observers”, with voice, but not vote.

INTERVIEW:

Having met these three requirements, the Candidate may apply to the Board of Ordained Ministry in their District for ordination. The Candidate will submit an application at least ninety days before the B.O.M. meets. An interview team of three members of the B.O.M. will review the application and interview the candidate to determine that s/he is prepared to pastor. They will consider not only academic and educational preparation, but also such factors as maturity and spiritual, emotional, and mental health. The interview team must balance their concern for the candidate and their responsibility to the larger church. All members of the interview team must vote affirmatively if the person is to be ordained. Negative votes may be appealed to the entire B.O.M. A simple majority is required to overturn a negative vote. If the candidate is approved, they may be ordained or have their previous ordination affirmed. The actual service may take place in a District Conference, Teaching Church or in a person's home church. An affirmation and celebration of ordination may take place at General Conference.

LICENSE TO PRACTICE:

After a person is ordained s/he may not exercise that credential within the UFMCC until they receive a “License to Practice” from the B.O.M. The License to Practice shall be issued immediately when the B.O.M. receives documentation that the candidate has been called to serve in an authorized, accountable ministry. The license is transferable across district boundaries for clergy moving from an AAA ministry in one district to an AAA ministry in another district. This license transfer is valid in the new district until the next regularly scheduled BOM meeting. Only clergy with active licenses and those who are retired are allowed to vote at District and General Conferences.

The license must be renewed annually by filing the Status Form with the B.O.M. Failure to be in an active, authorized and accountable ministry will result in the clergyperson being moved to inactive status. If, after one year s/he remains inactive, it shall be considered a *de facto* resignation of all UFMCC credentials. Exceptions will of course be made for health or other significant extenuating circumstances.

A leave of absence should be requested for planned absences from active ministry, or if it appears that finding a new position might take longer than one year. A leave of absence will be routinely granted by the Director of Clergy Development and can be ended at any time that the clergy receives a call to active pastoral ministry. Any leave of absence that goes beyond two years must receive the approval of the B.O.M.

The annual Status Form shall also include a continuing endorsement of the authorizing body. If a clergyperson does not receive the endorsement of the authorizing bodies (Board of Directors, Board of Elders, District Committee), s/he must meet with a sub-committee of the B.O.M. The sub-committee can take any of the following courses of action by majority vote:

1. Vote to continue the person's license for another year.
2. Vote to continue the person's license for another year with some contingency, such as additional education, or therapy.
3. Vote to terminate the person's license to practice.
4. Vote to bring charges for dereliction of duty, disloyalty, or unbecoming conduct.

Any of these actions may be appealed to the entire Board of Ordained Ministry. The authorizing body which chose to withhold their endorsement may also appeal to the entire Board of Ordained Ministry, should the sub-committee of the B.O.M. continue the clergyperson over their objections. The B.O.M. may interview any ordained clergy within the District.

TRANSITION FOR CURRENT IN-CARE REGISTRANTS:

Persons registered in-care prior to General Conference 1995 may fulfill previous academic standards to achieve certification of proficiency and eligibility for credentialing. Following the completion of academic requirements, such persons shall apply to enter the period of Candidacy and fulfill the current experiential requirements provided in the Teaching Church context.

CREDENTIALLING FOR CURRENTLY OFFICIAL STUDENT CLERGY:

Persons who are currently official Student Clergy (have been approved by the board of directors of a local church and have been certified by Samaritan as having completed all proficiencies) will enter the Candidacy process between steps five and eight as outlined in the flow chart above. Official Student Clergy who are currently working with a Supervising Clergy may continue with that supervisor until June 1, 1997. Student Clergy who do not currently have a supervisor, should consult with their District Coordinator/Administrator of Global Outreach for a list of Teaching Churches and make arrangements to begin candidacy training with one of them. Those who are official student clergy prior to General Conference 1995 may complete their candidacy in their present church and not a Teaching Church. For those persons, their local churches must insure the completion of their background checks. Ethics and Theology are not required of those who were approved student clergy prior to General Conference 1995.

CREDENTIALLING FOR CANDIDATES WITH A MASTERS DEGREE:

Persons with a masters degree (USA) or its equivalent from an accredited theological institution may proceed directly into the candidacy period. The District B.O.M. may require that some additional proficiencies be met. At the end of the candidacy period, the Candidate may choose to have a previous ordination affirmed, or to be ordained anew.

CREDENTIALLING FOR TRANSFER CLERGY WITHOUT MASTERS OF DIVINITY DEGREE:

Persons who do not have a master degree (USA) or its equivalent from an accredited theological institution, enter the process at the formation period. It is possible to complete formation courses in conjunction with the year of candidacy. Transfer Clergy may choose to have a previous ordination affirmed, or to be ordained anew.

Transfer Clergy with 3 or more years of documentable pastoral experience and who met the basic educational requirements for ordination in their previous denominations may petition their Board of Ordained Ministry for equivalency in all proficiency areas. Boards of Ordained Ministry are reminded that equivalencies honor experience and are instructed to take into account cultural diversity in interpreting and applying the required academic standards. Following the period of Candidacy, Transfer Clergy in this category may choose to have a previous ordination affirmed, or to be ordained anew.

CREDENTIALLING FOR CLERGY IN GLOBAL OUTREACH AREAS:

For the purposes of credentialling Global Outreach will function as an independent District, and may constitute their own B.O.M. as needed. The Board of the Ministry of Global Outreach shall function as the B.O.M. until the time that one can be established. Their standards and procedures must also be approved by the Steering Committee of the B.O.M. For some students, the Teaching Church and Supervising Clergy may be located outside the Global Outreach Area.

CREDENTIALLING FOR REENTERING CLERGY:

Persons who have previously been ordained by UFMCC and have relinquished their license to practice may reenter the process at the Candidacy stage. The B.O.M. may individualize the plan for reentry with the following stipulations: 1) If this is the first application for ordination and the person is not approved, the B.O.M. may articulate and recommend a remedial course of action. 2) If the case involves a.) a person licensed under the previous credentialling system, b.) automatically eligible to apply for ordination under the new system, and c.) who is not approved for ordination, the B.O.M. may again articulate and recommend a remedial course of action with a specific time-line for implementation. Upon successfully completing the remedial course of action, the person may reapply for ordination.

EXTRAORDINARY CREDENTIALLING:

For applicants who demonstrate extraordinary gifts and exceptional fruits of ministry, the Moderator of the Board of Elders may request that the B.O.M. grant an Extraordinary Credential. This should be an extremely rare occurrence and the B.O.M. may require the person to fulfill any part of the credentialling process.

RETIREMENT:

The UFMCC recognizes as honorably retired, those clergy who retire after: 1) a minimum of 25 years of

active UFMCC ministry, or 2) having reached the age of 62, or 3) due to disabling illness, or 4) other extenuating circumstances. Clergy seeking retirement status must notify the Director of Clergy Development. Retired clergypersons may continue a limited practice of ministry by completing the annual status form signed by a local pastor or district coordinator/Administrator of Global Outreach. No minimum hours are required.

FEE SCHEDULE

Application for Formation	\$ 50 payable to B.O.M.
Application for Candidacy	Fee to be determined by each District and payable to BOM
Application for Ordination	\$ 150 payable to the B.O.M.
Annual License to Practice	\$ 50 payable to the BOM
Clergy Manual	\$ 10 payable to the UFMCC

[Please Note: Fees above are represented in U.S. currency. B.O.M.'s outside the U.S. are required to establish equivalencies once each year. All fees to local B.O.M.'s are paid in the currency of the country of residence. All UFMCC fees are paid in U.S. dollars.]

GUIDELINES FOR INTERIM PASTORAL LEADERS

Interim Pastoral Leaders are persons who serve the congregations as Pastoral Leaders until such time as a pastor can be called. This should be an intentional time of transition and healing for the local church, therefore it would be inappropriate in most cases for this person to become a candidate for the position of pastor.

Interim Pastoral Leaders may be credentialed clergy of the UFMCC or of another denomination or they may be qualified lay people. It is advised that this position last a maximum of two years and must be reappointed annually by the District Committee/District Coordinator/Administrator of the Ministry of Global Outreach. Chartered Churches may select a UFMCC clergyperson as their Interim Pastoral Leader without approval from the District. Background checks should be done prior to the appointment of non-UFMCC clergy.

This position does not confer the right to vote at congregational or Board meetings. The Interim Pastoral Leader may not chair the Pastoral Search Committee. Credentialed UFMCC clergy serving as Interim Pastoral Leaders retain all voting privileges, although they may choose not to vote within the congregation.

It is strongly recommended that an Interim Pastoral Leader be sought in the following circumstances:

- (A) If a long-term Pastor has died while serving the congregation,
- (B) If a long-term Pastor has just left the congregation,
- (C) If the Pastor left due to irreconcilable differences with the congregation,
- (D) In situations where the church is unable to call a pastor,
- (E) During any pastoral vacancy.

DIVISION OF RESPONSIBILITIES IN CREDENTIALLING PROCESS

- Local MCC: - Endorses calling of applicant (Step 1)
- Advisor: - Has monthly contact with student throughout formation
- Endorses student for candidacy after education is complete (Step 5)
- Supervising Clergy: - Supervises candidate's training
- Endorses candidate for ordination (Step 8)
- Teaching Church: - Provides experience and training
- Endorses the Candidate for Ordination (Step 8)
- Ensures that reference checks are completed

- Districts:**
- Set standards for Teaching Churches and Supervising Clergy
 - Authorize Teaching Churches and Supervising Clergy
 - Set standards for clergy transferring from other districts
- B.O.M.:**
- Receives Applications for Formation and Candidacy
 - Maintains entry files
 - Receives application for ordination
 - Determines if a ministry meets the criterion of active, authorized and accountable
 - Receives annual certification forms
 - Issues Annual License to Practice
 - Acts on Extraordinary Credentials
 - Establishes Interview Teams
 - Hears Appeals
- Steering Committee of the B.O.M.:**
- Reviews Fellowship standards and policy. Makes recommendations to the General Council.
 - Develops policies and procedures regarding the clergy files
- Samaritan:**
- Issues Certificate of Proficiency (in most cases)
 - Offers proficiencies, Polity and Practices
- Director of Clergy Development:**
- Acts on leaves of absence
 - Acts on retirement issues
 - Facilitates clergy placement
 - Recruits potential new clergypersons
 - Facilitates the development of the most fully functional clergy
 - Provides support, resources, and educational opportunities for all clergy
 - Maintains all clergy files following the point of ordination
 - Chairs the Steering Committee
 - Works with each B.O.M. to develop programs to recruit and develop clergy for its District.

TEACHING CHURCHES

PURPOSE:

The Teaching Church will be a cornerstone for the training and development of the caliber of clergy who lead us into the glorious future to which God has called us. The program should be rigorous, challenging, stimulating, and relevant. The objective is to enable the candidate to develop the skills necessary to build strong, stable, multi-faceted churches.

CRITERIA FOR BECOMING A TEACHING CHURCH:

- 1) They must be strong, stable, diverse congregations willing to commit resources to training clergy.
- 2) They must be approved by the District according to the standards established in that District.
- 3) They must have a District approved "Supervising Clergy" on staff.
- 4) They must reflect the multi-faceted diversity of the denomination.
- 5) They must be able to provide a wide range of ministry experience.
- 6) They should be able to assist the Candidate with finding housing and employment if necessary.
- 7) They must be able to ensure the required screening of candidates.

SUPERVISING CLERGY

PURPOSE:

The Supervising Clergy will serve as the primary guide for a candidate during their experiential period. We

assume that supervision is pastoral, reflective, and intentional. It involves accountability, ownership, trust, evaluation, training, and development of identity for both the candidate and the supervisor.

- 1) The Supervising Clergy must be a UFMCC credentialed clergyperson with a minimum of three years of successful experience.
- 2) S/he should be a model of adequate church leadership. While this does not mean church growth alone, it does imply that the fruits of their ministry are abundant and apparent.
- 3) S/he must be able and willing to spend time each week with the candidate(s).
- 4) S/he must be committed to their own spiritual, emotional, and educational growth and development.
- 5) S/he must be willing to exercise appropriate pastoral and spiritual authority and make difficult decisions.
- 6) S/he must successfully complete the Samaritan Institute for Religious Studies' training for Supervising Clergy or its equivalent.

FILING SYSTEM FOR CREDENTIALLING PROCESS

File	B.O.M.	Director of Clergy Development
(1) Application to local church:		
1) 1st Endorsement from local church/pastor	X	
2) Certification from Samaritan and/or M.Div. Transcripts	X	
3) Candidacy Documentation (covenants/experiential)	X	
4) Application for Ordination (2nd Endorsement)	X	
5) Background Checks	X	
6) B.O.M.'s Decision	X	
At this point, file is transferred to the Director of Clergy Development		
7) License to Practice	X	X
8) Evaluation/Discipline Records		X
9) Relevant Correspondence		X
10) Leaves of Absence/Retirement		X

UFMCC POLICY REGARDING CLERGY FILES

A file will be opened by the Board of Ordained Ministry when a person submits their Application for Formation. This file will be maintained by the B.O.M. until the person is ordained. After a person has been ordained the files shall be maintained by the Director of Clergy Development. The relevant information in the clergy file is available for review by any UFMCC church or agency. The original application shall contain a limited disclosure form signed by the applicant that is permanently valid. [Please note: Exceptions to this policy on a country by country basis with regard to legal compliance are recorded in the Appendices to this manual.]

All official documents of the credentialing process shall be a permanent part of the file. In addition, the clergy-person may submit any supportive materials for the file. Any and all complaints regarding the conduct of a UFMCC clergyperson must be maintained as a permanent part of their file. However the clergyperson is encouraged to also submit material to represent their perspective on the complaint. Files shall also be maintained on authors of such complaints in order to track patterns of frivolous complaints.

Upon receiving a complaint the agency maintaining the file shall send a copy of the document to the affected person and to the Judiciary Representative of that person's district. Any complaint received by an Elder, District Coordinator/Administrator of Global Outreach, Pastor, Board of Directors or other official representatives of the UFMCC should be forwarded immediately to the Chair of the B.O.M. who shall follow the steps outlined in the Judiciary Process.

If information from the file is requested from a non-UFMCC body or agency, that body or agency must obtain a limited disclosure agreement from the clergyperson.

Formation

PLEASE SEE “The UFMCC Credentialing Process” for a complete definition and explanation of the Formation Period.

To begin the Formation process, the student must complete the Application, found in this manual, obtaining the signatures of her/his Advisor. Filing this single form, along with the Endorsement Form, satisfies the paper work to begin Formation.

During the Formation period the student completes all educational requirements for the ordained ministry in the UFMCC, including any requirements unique to their own District. For example, see the cross-cultural studies requirement unique to persons preparing for ordained ministry in New Zealand.

There are essentially two routes toward fulfilling the educational requirements for ministry in the UFMCC:

1. Successfully complete a Bachelors Degree (USA) or its equivalent and the ten proficiency areas outlined on page 4 of this manual and offered through Samaritan Institute for Religious Studies, or another fully accredited institution.*

OR

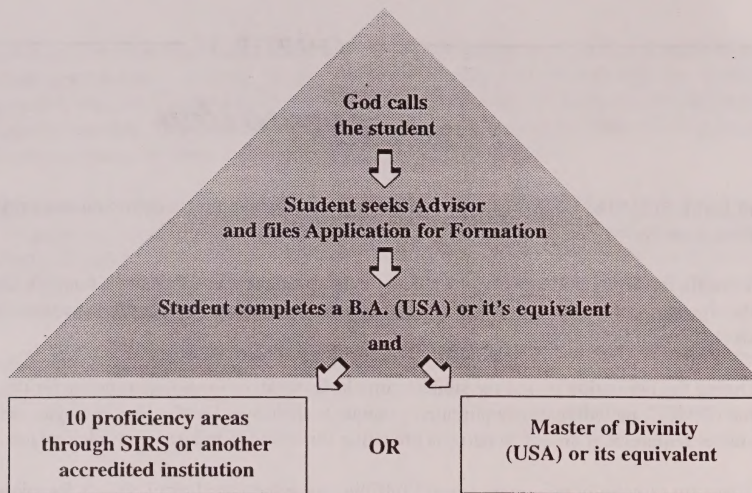
2. Successfully complete a Masters of Divinity (USA) or its equivalent at an accredited institution.

Students who have earned a Bachelors Degree (USA) or its equivalent and completed the ten proficiency areas of study outlined on page 4 of this manual, and students who have completed a Masters of Divinity from an accredited institution are considered to have completed all education requirements for the period of Formation. In addition, all students must meet monthly with their Advisor (UFMCC clergyperson) for spiritual direction and ongoing dialogue regarding course work and other pertinent areas of discussion. It is recommended that Districts mandate the training course for Formation Advisors available through Samaritan for clergy serving in this role.

Equipping a person to fulfill their call spiritually and educationally is the purpose of the Formation period. It is a time of continued discernment, decision-making, testing and affirmation of call by the individual and the community of faith. In addition to being a calling, the ordained ministry is a profession, and congregations may reasonably expect their pastors to be adequately trained and spiritually grounded for the work before them.

When the individual has concluded the Formation process, both the Advisor and the person's local church must certify that they have had contact at least monthly with the student (through the Advisor - student meetings) and that they are willing to endorse the person as a Candidate for the ordained ministry. If Formation is completed in a Teaching Church, it is possible for the last year of Formation to run concurrently with the period of Candidacy.

**Although the intent of the phrase “or its equivalent” with reference to degrees earned was to recognize and honor cultural differences in educational systems, the right to determine equivalency in cases of application for admission to study remains, as always, with the institution to which application is made.*



All students meet at least monthly with Advisors

Candidacy

Following the successful completion of Formation, the student may apply to become a Candidate for the Ordained Ministry in a designated UFMCC Teaching Church, under the guidance and supervision of a UFMCC Supervising Clergy.

Teaching Churches are those UFMCC congregations that minimally meet the seven criteria outlined on page 9 of the Credentialing Process at the beginning of this manual. At the heart of this Candidacy period is the call of all UFMCC pastors to build strong, healthy, diverse congregations. It is the expectation of this process that in cases where disparity between District congregations exists (i.e., economic, congregational size, urban versus rural setting, etc.), Teaching Churches and Supervising Clergy will enable and facilitate Candidate visitation to and participation in a range of district churches.

Supervising Clergy must be UFMCC credentialed clergy and minimally meet the six criteria outlined on page 9 of this manual.

The period of Candidacy is intended to constitute a time of experiential preparation for the Ordained Ministry, as well as offer continued spiritual direction. All Candidates must contract or covenant with a Supervising Clergy person and a Teaching Church in the UFMCC for a minimum of one year. This covenant/contract must be attached to the Application for Candidacy submitted at the beginning of this experiential period. Training for specialized ministries may be pursued concurrently with the Candidacy period, but does not supersede it. Training for specialized ministry is the responsibility of the Candidate.

In cases where the student is pursuing a Master of Divinity (USA) or its equivalent, Candidacy may be fulfilled concurrently with Field Education requirements.

THE TEACHING CHURCH

The Teaching Church is the cornerstone of the training and development program for clergy who will lead the UFMCC into the future and God's unfolding will. The Candidacy period in a Teaching Church should be rigorous, challenging, stimulating, and relevant. The objective is to enable the candidate to develop the skills necessary to build strong, stable, multi-faceted, multi-cultural churches.

Teaching Churches must, as the Credentialing Process states:

- 1) Be strong, stable, diverse congregations willing to commit resources to training clergy.
- 2) Be approved by the District according to the standards established in that District.
- 3) Have a District-approved Supervising Clergy on staff.
- 4) Reflect the multi-faceted diversity of the denomination.
- 5) Be able to provide a wide range of ministry experiences.
- 6) Be able to assist the Candidate with finding housing and employment if necessary.
- 7) Be able to ensure the required screening of candidates.

The district may set additional standards.

Each Teaching Church, through its Supervising Clergy and its Candidacy committee will enter into a Learning/Serving covenant with each Candidate who is accepted into its program. Both the supervisor and the Candidacy Committee must be prepared to give rigorous and on-going evaluation to the candidates.

Each Teaching Church is free to establish its own standards in the area of prerequisites for Candidates seeking a placement in that church, and the number of hours of participation expected from Candidates. In cases where

Candidates are concurrently fulfilling Field Education requirements in M.Div. programs (USA) or their equivalents. Teaching Church requirements must minimally meet the degree program requirements.

Candidacy Committees are left to the option of the Teaching Church. For more information on candidacy and use of committees please see Samaritan's "Supervising Clergy Training Manual."

A SAMPLE PROGRAM FOR THE TEACHING CHURCH

This program is designed for Candidates seeking to fulfill the experiential component of their education. Ideally, it would be attended by all of the pastoral staff of the congregation, and any interested lay leaders willing to make a firm commitment to the maximum number of sections. This proposed outline is based on the three main components of professional church life: preaching, teaching, and pastoral care. The topics are arranged to allow for development over the course of the year, and for a time of practice teaching during Lent. Some of the sections require book reports or essays, while others include practicums. This schedule is based on the North American school year, rather than the calendar year.

The program begins when the Candidate and the Supervising Clergy arrive at a Learning/Serving Covenant. This covenant is based on the application form and a time of assessment with the supervisor. Further detail about this covenant may be found in the Supervisor's section of this chapter. While certain study areas are outlined below, it is assumed that the Candidate will have on-going opportunities to practice the skills being attained, and to exercise those skills they bring to the congregation that will benefit the life of the congregation. Book reports, papers, verbatim reports, role plays may all be used effectively at various times. Suggestions for these are made, but should not be considered exhaustive. Also, you may need to design sessions appropriate to issues in your local area.

September: WORSHIP AND PREACHING: I

- A: Worship as celebration
- B: Consecration
- C: Fundamentals of preaching
- D: Training in overall presentation and presence, including voice regulation and body movement

Each student must be given an opportunity to preach and lead in worship during the next few months. This should be video and audio taped. The audio tapes should be used by the Candidate for vocal exercises (ie. Practice saying the same things again in different ways). The video tapes may be used for improving over-all presentation skills.

October: ISSUES IN PASTORAL CARE

- A: Principles of active listening (use of role-plays may be helpful)
- B: Sexuality issues (to include transgender issues, S & M, monogamy, etc)
- C: Code of conduct: pastoral limits, boundaries, friendships
- D: Hospital, funeral home visitation

November: DEATH AND GRIEVING

- A: Book report: *Death and Dying*, Kubler-Ross, Elisabeth
- B: Visit local funeral home
- C: Grieving: supporting parishioners the pastor in grief
- D: Movie Plenary (suggestions: "Shadowlands", "Philadelphia", "Long Time Companion")

December: PREACHING AND WORSHIP II

- A: Evaluation of videos
- B: Evaluation of videos
- C: Training worship leaders
- D: Holy Unions, Funerals, Baptisms

January: CHRISTIAN EDUCATION

- A: Principles of Adult learning
- B: Resources, including children's programs
- C: Training leaders for small groups
- D: Small group development

February: CONGREGATIONAL SPIRITUAL DEVELOPMENT

- E: Retreats, including agenda planning
- F: Offering a Retreat
- G: Study Groups: How to plan and implement
- H: Spiritual direction for congregants

March:

- I: Areas of Candidate's concern (as indicated in Covenant)
- J: Areas of Candidate's concern
- K: Areas of Candidate's concern
- L: Evaluation of experiences

April: DEVELOPMENT OF PERSONAL SPIRITUALITY

- A: Prayer: personal
- B: Prayer: public
- C: Mysticism (reading/book reports or speakers should be used. Students could be doing reading in this area while they are not meeting during Feb. And March)
- D: Pursuing spiritual direction as a Pastor

May: CHURCH GROWTH

- A: Introduction to church growth models and principles of change
- B: Understanding different sizes of congregations
- C: Pastoral Care models
- D: Community Outreach programs

June: CONFLICT RESOLUTION

- A: Healthy church conflict (Church Fights, helpful book)
- B: Unhealthy conflict and antagonists (Antagonists in the Churches, by Hauck; People of the Lie, by M. Scott Peck)
- C: Conflict between the Pastor and individuals or groups
- D: Conflict within the Pastor

July: ADMINISTRATION

- A: Chairing meetings
- B: Church structures and committee functions
- C: Agenda planning and strategies
- D: Personal time management (including self-care, holidays, time off, sabbaticals, continuing education)

August: CONGREGATIONAL LIFE

- A: Learning delegation and follow-up: job descriptions
- B: Internal communication
- C: Office management, dealing with staff, contracts, risk management
- D: Finance/Stewardship issues

[NOTE: It is intended that the Candidate and Supervising Clergy continue their discussions regarding spiritual growth and development throughout the above outlined sample program.]

SUPERVISORS

The Supervising Clergy will serve as the primary guide for a candidate during her/his experiential period. That supervision must be pastoral, reflective, and intentional. It involves accountability, ownership, trust, evaluation, training, and development of identity for both the candidate and the Supervising Clergy.

The Supervising Clergy must:

- 1) Be a UFMCC clergyperson with a minimum of three years of successful experience, holding a current license to practice.
- 2) Be a model of adequate church leadership. While this does not mean church growth alone, it does imply that the fruits of their ministry are abundant and apparent.
- 3) Be able and willing to spend time each week with the candidate(s).
- 4) Be committed to their own spiritual, emotional, and educational growth and development.
- 5) Be willing to exercise appropriate pastoral and spiritual authority and make difficult decisions.

Just as entering the training process is a momentous occasion for the individual, the decision to supervise that process will have an immense impact on the life of the Supervising Clergy and that of the local congregation. It will require a commitment of time, skills, and patience on the part of the Supervising Clergy. It will require the support of the Board of Directors and the Congregation in the Teaching Church.

QUESTIONS FOR SUPERVISING CLERGY CONSIDERING POTENTIAL CANDIDATES

- 1) What do I look for in a person who says they want to be U.F.M.C.C. clergy?

It is far kinder to refuse supervision early than for either of you to invest time and energy in a losing proposition. What do you know about this individual regarding their spiritual depth, their commitment, their emotional, relational and financial stability? The list, "Characteristics and Qualities for Effective Ministries," found at the end of this chapter, can be useful in a mutual evaluation.

- 2) Can I work with this person? Is there mutual respect between us?

Take whatever time you need to observe your relationship. Can you affirm this person's sincerity? Have you any history of conflict between you? Was it resolved to mutual satisfaction? Have you checked with any previous M.C.C. affiliations as to what problems, if any, you might anticipate?

- 3) Do I really want to do this? Are my motives healthy and aboveboard?

Do you really desire to encourage, strengthen and guide someone through this process, or are you simply looking forward to the relief of having another pair of hands to carry the load? Are you consciously aware of your own motives and expectations? How important is your authority? Do you know yourself well enough to feel confident that you will be able to invest fully in this individual and then release them to move on into their own ministry? Do you have the time and physical stamina to add this responsibility to your personal and professional agenda?

- 4) Does the local congregation have the maturity to support the training process?

Do they affirm the call of this individual by their respect and belief in his/her training process? Will the board of directors participate in the training and support, i.e., doing evaluations, listening, praying for, offering financial assistance, etc.? Does the congregation understand that having Candidates will of necessity mean their pastor will not always be in the pulpit? Is the congregation large enough numerically and financially to support programs which will provide training opportunities for the Candidate?

DESIGNING A LEARNING/SERVING COVENANT

Part of your task as a Supervising Clergy will be to establish the learning/serving covenant with each Candidate. This covenant must be based on the skills the Candidate brings, and the ones s/he needs to develop. It will be helpful to use the experiential checklist found at the end of this section in designing a program to fit

the needs of the Candidate and the congregation. This would also be the time to assign specific reading and essay assignments, and to outline the proper format for verbatim reports or other experiential records.

The main questions to consider for this covenant are:

1. What areas of ministry does the student have opportunity to experience in your church, community and other local congregations to further their growth in ministry?
2. What gifts (education, experience, skills, interests, needs) does the Candidate bring from which the church can benefit?
3. How can these opportunities and gifts for ministry be combined to create an effective Learning/Serving Covenant?

CHECKLIST FOR EXPERIENTIAL TRAINING

The purpose of this checklist is to facilitate the supervision of candidates in the teaching churches. It can be very important in the process of contracting with each Candidate to use this checklist to identify areas where they have developed competencies and areas where they most need to focus their experiential learning. These areas should be re-examined prior to final evaluation of the experiential program.

1. WORSHIP AND PREACHING:

- A. Coordination of worship participants
- B. Training worship participants
- C. Availability and willingness to participate in worship
- D. Altar preparation and care
- E. Leading singing
- F. Conducting worship with confidence and dignity
- G. Serving communion
- H. Leading midweek and/or evening worship
- I. Choosing hymns and/or special music
- J. Celebrating communion and baptism
- K. Preparing and researching sermons for sound biblical and theological content
- L. Preaching uplifting, motivating and challenging sermons
- M. Participation in worship planning
- N. Participation in special services: ecumenical, funerals, holy unions, etc.
- O. Preparation of bulletins
- P. Using inclusive language and illustrations in all elements of service
- Q. Ability to do self-evaluation: aware of strengths and weaknesses
- R. Ability to receive and make use of both criticism and praise
- S. Development of positive self-image as a clergy person
- T. Demonstrating sensitivity to human needs in the congregation and community

2. ISSUES IN PASTORAL CARE:

- A. Active listening
- B. Visitation: home, hospital, prison, funeral home...
- C. Holy union counseling
- D. Referrals
- E. Appropriate sharing of self with others
- F. Ability to show warmth and concern
- G. Ability to respect people with differing views
- H. Displaying behavior consistent with professed beliefs
- I. Demonstrating ability to respond flexibly in different situations
- J. Displaying constructive ways of dealing with anger

3. DEATH AND GRIEVING:

- A. Knowledge of bereavement issues
- B. Knowledge of AIDS issues, including community organizations
- C. Ability to articulate a theology of wellness and illness
- D. Ability to help people grow in faith during times of crisis

4. CHRISTIAN EDUCATION:

- A. Planning a teaching series
- B. Publicizing a teaching series
- C. Leading a teaching series
- D. Training others to lead a teaching series
- E. Supervising others leading a teaching series/team teaching
- F. Evaluating an educational event
- G. Preparing needs assessments, surveys
- H. Setting goals for educational ministries
- I. Growing in personal understanding and relationship with God
- J. Reflecting theologically on the mission, ministry, and program of the church
- K. Involving laity in caring ministries
- L. Knowing and using UFMCC resources
- M. Understanding child, youth, and adult learning processes
- N. Having the ability to use a variety of methods for teaching and learning

5. PERSONAL SPIRITUALITY

- A. Having regular spiritual discipline
- B. Participation in guided retreats
- C. Interaction with a spiritual director
- D. Ability to use therapy, support groups for personal growth
- E. Continued ability to develop new theological and biblical understandings of the faith
- F. Builds time into schedule for spouse, friends, family
- G. Gives attention to personal health
- H. Values and uses leisure

6. CHURCH GROWTH

- A. Participation in ecumenical and interfaith dialogue
- B. Participation in non-MCC gay/lesbian organizations
- C. Knowledge of transgender issues and support groups
- D. Ability to work with media, including television
- E. Demonstrating integrity and is trusted by the community at large
- F. Demonstrating skills in enabling a group to set and accomplish goals
- G. Skilled in conflict management
- H. Skilled in initiating small groups
- I. Sensitivity to the poor, the disadvantaged and justice issues
- J. Sensitivity to ageism, sexism, racism, etc.

7. ADMINISTRATION

- A. Development and leadership of a special project (for example: stewardship)
- B. Serving as a chairperson of a committee
- C. Working with the board of directors
- D. Team building, conflict management, problem solving
- E. Recruiting, training, supporting and acknowledging volunteers
- F. Preparation of budgets, budget forum, congregational meeting
- G. Preparation of standard operating procedures
- H. Adequate and neat record keeping
- I. Evaluation processing
- J. Demonstrating punctuality, responsibility

- K. Ability to be decisive, self-directive
- L. Demonstrating comfort with the authority and power of clergy

8. CONGREGATIONAL LIFE

- A. Office staffing
- B. Phone staffing
- C. Visiting and worshipping at other MCC's
- D. Attendance and participation at District Conference
- E. Attendance and participation at General Conference
- F. Knowledge of MDISC and WIND and other fellowship commissions
- G. Knowledge of denominational literature
- H. Knowledge of and commitment to the mission of the UFMCC
- I. Intentional personnel selection regarding inclusivity

SUGGESTED STEPS FOR TEACHING CHURCHES

PURPOSE AND PRINCIPLES OF THE TEACHING CHURCH:

The Teaching Church is pivotal for the training and development of UFMCC clergy. It provides a context in which the conceptual tools of theological studies can be integrated into a praxis of ministry.

THE TEACHING CHURCH PROVIDES:

- ministry opportunities for the candidate
- on site, consistent, accountable supervision of the candidate
- a place of mutual ministry, learning, and growth for the candidate, the Supervising Pastor, and the congregation

Districts should make every effort to target churches located in key geographic areas to develop as Teaching Churches. Students may have to commute to a Teaching Church or move to a Teaching Church location. "Distance supervision" of the candidates through a local pastoral advisor defeats the purpose of the Teaching Church and perpetuates the exploitation of candidates who are placed in unsupervised ministry positions before their training is complete.

STEPS:

1. The District Committee identifies and contacts possible Teaching Churches.
2. Each Teaching Church must meet the 7 criteria outlined in the Credentialing Process (see page 13).
3. Samaritan trains and certifies Supervising Clergy. Please refer to the "Supervising Clergy Training Manual" available through SIRS for additional information.
4. The Supervising Clergy appoints and trains the Teaching Committee. (Optional)
5. Application is made to the District Committee to be approved as a Teaching Church. Each District determines the appropriate documentation for a teaching church application.
6. The Board of Ordained Ministry publishes a list of Teaching Churches and Supervising Clergy for the District.
7. Students make application to Teaching Churches. Once they have been approved at a particular Teaching Church, they make application for Candidacy to the Board of Ordained Ministry, attaching their Candidacy Covenant.
8. During the period of Candidacy the Candidate completes Polity/Practices through Samaritan Institute for Religious Studies. At the end of the Candidacy period the following documentation should be included in the application for Ordination:

- a. The Teaching Church Committee's final evaluation of the Candidate which includes the endorsement of the church and the Supervising Clergy.
- b. The appropriate documentation for screening and background check done by the Teaching Church.
- c. A copy of the Candidate's "Exit Interview" from Samaritan's Polity/Practices program.

Ordination

In the UFMCC ordination is the rite by which we consecrate persons to a lifetime of pastoral ministry, conferring upon them the obligation to fulfill particular duties determined by the denomination. Ordained pastoral ministry may include: pastors, staff clergy, evangelists, chaplains, pastoral therapists, district coordinators, elders and in some cases, clergy directing education program or service ministries. A person is ordained after a.) s/he has been trained and approved according to the guidelines and processes set forth in this manual, and b.) has received the endorsement of the Teaching Church and Supervising Clergy person, and c.) with documentation that the necessary screening has been done.

Minimal educational standards for ordination are established by the Steering Committee of the Board of Ordained Ministry, and approved by the General Council of the UFMCC. Districts may require psychological and/or vocational testing. For the purposes of clergy Credentialling, the GO areas will function as an independent district and may constitute their own BOM as necessary.

The rite of ordination may be performed at the local church, Teaching Church or District Conference and will be affirmed at General Conference.

The UFMCC celebrates the ministry of the whole people of God. We continue, in the historical tradition, to acknowledge our ordained members as being charged with having a primary concern for the empowering and equipping of the Church for its work of ministry in the world. We recognize that God uses all ministries, both lay and ordered, to provide a continuity to the Church's witness, to be sources of theological development, and to be vehicles through which the Word of God is transmitted and embodied in the world.

The Board of Ordained Ministry (replacing the CCCC and the DCRC) issues credentials in the UFMCC. In each district the BOM is comprised of a Chair and Vice-Chair, who are pastors (by definition: a duly ordained clergy person who has been licensed to practice and who serves as a senior or solo pastor in a local UFMCC congregation) appointed by the District Committee, and at least five members who are appointed or elected in each District (or region, if a district is too small). Chairs of local BOMs constitute the Steering Committee of the BOM, itself chaired by the Director of Clergy Development. Minimal educational standards for ordination are established by the Steering Committee and approved by the General Conference. The Steering Committee will meet every biennium to review Fellowship-wide standards and policy. This review will include issuing guidelines for basic standards and procedures for the district judiciary process. For the purposes of clergy credentialling, the Ministry of Global Outreach will function as an independent district, and may constitute their own BOM as needed.

Ordained persons may not exercise the ordination credential within the UFMCC until they receive a "License to Practice" from the BOM. The License to Practice itself is a uniform credential throughout the UFMCC available through the office of the Director of Clergy Development, and is transferable across district boundaries for clergy moving from one Active, Authorized and Accountable ministry to another AAA ministry. (The license transfer is valid in the new district until the next regularly scheduled BOM meeting). Licenses to Practice may be issued by the BOM outside of regularly scheduled meetings, and is always issued immediately when the BOM receives documentation that the ordained person has been called to serve in an authorized and accountable ministry.

GENERAL INSTRUCTIONS REGARDING INTERVIEWS

BOM members conducting ordination interviews are to read and review not only the application for ordination, but the applicant's entire file. Particular attention should be paid to reviewing background check information.

Please remember your job is both affirmative and evaluative.

Begin and end each interview with prayer, and maintain a prayerful and professional attitude and atmosphere throughout the interview process.

POSSIBLE QUESTIONS TO BE ASKED REGARDING THE APPLICANT'S THEOLOGICAL PERSPECTIVE:

- A. Share with us reflections on your theological perspective and changes that have occurred in the following areas, since you began your credentialling process:
 - 1. Nature of God
 - 2. The Bible as the divinely inspired word of God
 - 3. Christology
 - 4. Doctrine of the Holy Spirit
 - 5. Justification
 - 6. Sanctification
 - 7. Community of the Church
 - 8. Nature and place of prayer and worship in the church
 - 9. Social concern and mission

PLEASE NOTE: This type of questioning and reflection is not a test for "orthodoxy" or "acceptability", but rather an opportunity for assessing the Ordinand's ability to reflect on her/his theological perspective.

- B. How has this change affected your acceptance of the UFMCC statement of faith?
- C. How has your growth affected your:
 - 1. Approach to and functioning in the ministry?
 - 2. Approach to and functioning in the community?
- D. How do you relate to and deal with divergent theological perspectives and those who believe them?
- E. Is there anything you would like to mention regarding this subject that we have not discussed yet?

EVALUATION OF THE CANDIDATE'S MINISTRY

- A. Evaluate areas of strength and areas of growth in ministry since entering Formation.
- B. Time management and priorities in ministry?
- C. Where do you see ministry leading you in the UFMCC?
- D. Question the applicant on any pertinent information contained in the evaluation and endorsement forms from pastors and other evaluators.
- E. Where do you need further growth?
- F. Is there anything you would like to mention regarding this subject that we have not discussed yet?

EVALUATION OF MINISTRY

Ministry is made effective not only by knowledge and skill but by the personhood of those who minister. Please refer to "Characteristics and Qualities for Effective Ministry" at the end of Chapter 2 in this manual for areas of evaluation and discussion.

EVALUATION AND DECISION

- A. Ask the applicant to leave the room and remind them to stay near by. Then thoroughly discuss the interview with one another.
- B. If during your discussion it is obvious that more time is needed for more information or to clarify a point, call the applicant back into the room for further interviewing.
- C. Take a vote on final action to be taken and be sure to fill out the necessary forms regarding your action. To be ordained the applicant must receive a unanimous vote from the entire BOM interview team.
- D. Call the applicant back into the room and inform her or him of your decision. Give a complete explanation to the applicant as to why the request for Ordination was or was not granted. Explain the appeal process to the applicant if the final decision was NOT to Ordain.
- E. If the decision was favorable, be sure to report the name to the Director of Clergy Development so that it can be reported to the Clerk of the Board of Elders for presentation at General Conference.
- F. Write a follow-up letter, which shall be given to the applicant the day of the interview.
 - 1. If the decision was affirmative, the letter should affirm the gifts and strengths, as well as point out the areas of needed growth.
 - 2. If the decision was negative, thoroughly explain why, and include in your explanation notice of the right to appeal to the entire BOM, according to the time-line established in the District.
- G. Send copies of the letter and the action form to the Director of Clergy Development, each member of the interview team, the Chair of the BOM, and the District Coordinator. Files of Ordained Clergy are to be forwarded to the Director of Clergy Development.

1. The first part of the document is a letter from the President of the United States to the Congress, dated January 3, 1862. It is a very important document, as it contains the President's views on the state of the Union and the progress of the war. The President discusses the military situation, the economy, and the political climate. He also mentions the recent death of General Grant and the appointment of General Sherman to command the Army of the Potomac.

2. The second part of the document is a report from the Secretary of the Treasury, dated January 10, 1862. It discusses the financial state of the government and the progress of the war. The Secretary mentions the need for more funds to support the war effort and the measures being taken to raise money. He also discusses the state of the economy and the impact of the war on the people.

3. The third part of the document is a report from the Secretary of the Interior, dated January 15, 1862. It discusses the state of the public lands and the progress of the war. The Secretary mentions the need for more land to support the war effort and the measures being taken to acquire land. He also discusses the state of the public lands and the impact of the war on the people.

4. The fourth part of the document is a report from the Secretary of the Navy, dated January 20, 1862. It discusses the state of the navy and the progress of the war. The Secretary mentions the need for more ships and the measures being taken to build ships. He also discusses the state of the navy and the impact of the war on the people.

5. The fifth part of the document is a report from the Secretary of the War, dated January 25, 1862. It discusses the state of the army and the progress of the war. The Secretary mentions the need for more soldiers and the measures being taken to recruit soldiers. He also discusses the state of the army and the impact of the war on the people.

Active, Authorized and Accountable Ministry

ACTIVE CLERGY

Active ministry status requires that the person be able to document at least 15 hours per week spent in pastoral ministry. A minimum of 12 hours per week of service, as well as meeting all other requirements of the Pension program, is necessary to maintain benefit accruing status in the clergy Pension Plan for US clergy. Pastoral ministry may include: pastors, staff clergy, evangelists, pastoral therapists, district coordinators, elders and in some cases clergy directing educational or service ministries. Active status also requires: 1) active membership in a local UFMCC congregation; 2) attendance and participation (officially seated) in District or General conferences at least once every two years; 3) documentation of at least 1 continuing education experience each year (to be appended to the annual Certification of Clergy Status form). These experiences may include courses, seminars, workshops, etc. Proper authorization must be obtained for Clergy Status forms (see chart).

AUTHORIZATION FOR CLERGY STATUS FORM

YOUR POSITION	CERTIFIED BY*
Senior Pastor	Clerk of the Board of Directors of Chartered Churches
Senior Pastors of Non-Chartered Churches	District Coordinator/Administrator of Global Outreach
Assistant, Associate, and Staff Clergy	Senior Pastor/Clerk of Board of Chartered Church if Senior Pastor position is vacant.
Clergy in Retirement (Retired Clergy are not mandated to file an Annual Status Form, but a choice not to results in loss of the authorization to perform the rites and sacraments of the Church.)	Senior Pastor/Administrator of Global Outreach
Clergy on Leave of Absence	District Coordinator/Administrator of Global Outreach
Clergy on Sabbatical	Senior Pastor for Staff Clergy/Clerk of the Board for Senior Pastors
Clergy between AAA positions	District Coordinator/Administrator of Global Outreach For the 1st year of search; Director of Clergy Development for any time period thereafter.
Clergy serving District Ministries	District Coordinator/Administrator of Global Outreach
Clergy serving in Local Specialized Ministries in Chartered Churches (This includes clergy serving in AAA ministries outside the UFMCC congregation)	Senior Pastor
Clergy serving in Local Specialized Ministries in non-Chartered Churches	District Coordinator/Administrator of Global Outreach
Clergy serving in District Specialized Min.	District Coordinator/Administrator of Global Outreach
Clergy serving in Fellowship Specialized Min.	Clerk of the Board of Elders
District Coordinator	Clerk of the District
Clergy serving Fellowship Program Min.	Program Chair

Chairs of Fellowship Committees,
Commissions, Programs, etc.

General Council Division Chair in oversight

Elder (not including former Elders)

Moderator of the Board of Elders

Moderator of the Board of Elders

Clerk of the Board of Elders

**PLEASE NOTE: If this person is a spouse or another person that represents a conflict of interest, an officer of the authorizing body must sign.*

CERTIFICATE OF CLERGY STATUS FORM

Forms are to be filed with the District Board of Ordained Ministry. These forms are mailed to all active clergy by the BOM and are due by January 1st of the following year. Failure to submit a status form will result in an immediate "inactive" status.

LEAVE OF ABSENCE (L.O.A.)

A leave of absence should be requested for planned absences from active ministry, or if it appears that finding a new position might take longer than one year. A leave of absence will be routinely granted by the Director of Clergy Development and can be ended at any time that the clergy receives a call to active pastoral ministry. Any leave of absence that goes beyond two years must receive the approval of the Board of Ordained Ministry.

It is understood that a Leave of Absence precludes any and all regular exercise of the use of credentials, with the exception of occasional performance of the Rites and Sacraments of the Church that do not constitute full or part-time ministry. Any use of credentials (i.e., pastoring an MCC or non-MCC congregation, participating in the start of an MCC or non-MCC congregation, etc.) is an automatic de facto resignation of credentials. Clergy on Leave of Absence are encouraged to seek the support and nurture of an MCC congregation, and it is further understood that this time will constitute a period of searching for an Active, Authorized and Accountable pastoral ministry position. During Leave of Absences clergy shall continue to submit status forms and maintain contact with their District/GO coordinator. At the end of a Leave of Absence the clergyperson will contact the Director of Clergy Development. A Leave of Absence is renewable, upon approval of the Director of Clergy Development. Any Leave of Absence that extends beyond 2 years must receive the approval of the clergyperson's BOM.

Global Outreach Areas: Request for Leave of Absence from clergy serving in Global Outreach areas will be handled by the Director of Clergy Development in conjunction with the Administrator of Global Outreach.

Clergy on a leave of absence do not vote at UFMCC conferences (District, GO, and General) and do not count against the quorum.

SABBATICAL

Sabbaticals are arranged between a Pastor and their local congregation. Those approved for sabbatical do not relinquish any rights or privileges.

Clergy on Sabbatical do vote at UFMCC conferences (District, GO, and General) and do count against the quorum.

INACTIVE

To maintain active status, clergy must exercise an Active, Authorized and Accountable ministry, meet the same membership requirements as lay people in local congregations (time, talent, and treasure) and annually file a complete Certificate of Clergy Status Form by January 1st. When the BOM determines that a clergyperson does not meet these requirements, they shall deem the clergyperson to be "inactive". It is recognized that clergy are subject to call and change and may for a period of time not fall within the above categories. A Leave of Absence should be requested for planned absences from active ministry.

Inactive status is a non-benefits accruing status [US Pension Plan]. Inactive clergy do not vote at UFMCC District, GO, and General Conferences, do not count against the quorum, and cease to have the privilege and

the authority to utilize the clergy credential.

Credentialed clergypersons who engage in ministries with or to non-UFMCC congregations (with the exception of recognized and duly authorized special ministries) will be considered NOT to meet the criteria for Active, Authorized and Accountable ministry, and therefore, be designated as inactive. That inactive status may resolve to de facto resignation under the guidelines below.

SUSPENSION OF CREDENTIALS

A person who has been suspended for disciplinary reasons shall immediately cease to function as a UFMCC clergyperson. Restoration of credentials requires substantiation that the conditions of the suspension have been met. Failure to provide substantiation shall result in a de facto resignation of the person's credentials.

In addition, clergy against whom criminal charges have been brought may have their credentials suspended without prejudice by a majority vote of the BOM. If they are found to be innocent, their credentials will be restored. If they are found guilty, the credentials may be revoked.

DE FACTO RESIGNATION

If a clergyperson listed as inactive does not change her/his credentials to active status within one year, that clergyperson's credentials will be considered a de facto resignation. In addition, if a clergyperson has not been officially seated at either a General Conference or District Conference for two years, it shall be considered a de facto resignation of credentials. The burden of proving attendance shall rest upon the person, and shall be submitted to the chair of the BOM. Misuse of credentials, including pastoring an MCC or non-MCC congregation, or participating in the start of an MCC or non-MCC congregation during a leave of absence shall be considered a de facto resignation.

RETIREMENT

The UFMCC recognizes as honorably retired, clergy who retire after: 1) a minimum of 25 years of active UFMCC ministry, or 2) having reached age 62, or 3) disabling illness, or 4) other extenuating circumstances. Clergy seeking retirement status must notify the Director of Clergy Development. Retired clergypersons may continue a limited practice of ministry by completing the annual status form signed by a local pastor or district coordinator/Administrator of Global Outreach. No minimum hours are required.

EXTRAORDINARY CREDENTIALLING

For applicants who demonstrate extraordinary gifts and exceptional fruits of ministry, the Moderator of the Board of Elders may request that the BOM grant an Extraordinary Credential. This privilege is extended as a courtesy to the Moderator. This should be an extremely rare occurrence and the BOM may require the person to fulfill any part of the credentialling process.

Re-Entry of UFMCC Clergy to Active Status

Most re-entry applications will be handled on a case by case basis by the local BOM. BOM's have the authority to individualize the plan/terms of re-entry.

In cases where re-entry involves a person previously denied ordination, the following procedures apply:

- 1) For first time applicants to ordination, the BOM articulates and requires a remedial course of action, and instructs the applicant to re-apply for ordination upon completion.
- 2) For persons licensed under previous credentialling systems who are now automatically eligible to apply for ordination, but who are NOT approved, the BOM articulates and requires a remedial course of action with a specific time-line.
- 3) For student clergy NEVER licensed under the previous credentialling systems who are approaching the expiration of the 5-year time-line under said previous systems, and who do NOT achieve ordination with their initial application, BOMs are to instruct the applicant to begin the credentialling process anew following the guidelines and meeting the qualifications mandated by General Conference 1995. Persons in this category are considered to have exhausted the possibilities and time-lines of previous systems. Pastorally speaking, it is advisable that those involved in guiding the applicant consider recommending entrance to the new credentialling system at a step early enough in the process to insure success.

THE THEORY OF THE FIRM

The firm is a collection of individuals who are organized to produce goods and services. The firm is a legal entity that can own property, enter into contracts, and sue or be sued.

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Discipline of UFMCC Clergy

The UFMCC Bylaws, Article IV.B.1.d., read:

“DISCIPLINE: The UFMCC will not condone disloyalty, unbecoming conduct or dereliction of duty. Procedures for discipline shall be developed by the Steering Committee of the Board of Ordained Ministry and approved by a majority vote of the General Council.”

The UFMCC Judiciary Process is found in its entirety in the UFMCC Bylaws as an Addendum.

The UFMCC Code of Conduct:

The UFMCC will not condone:

Unbecoming Conduct:

1. Pattern of public drunkenness or substance abuse.
2. Misappropriation of church funds or property.
3. Misuse of the powers of the pastoral office for personal or sexual gain.
4. Any sexual relations with persons below the age of consent.
5. Non-consensual physical abuse or violence.
6. Sexual relations between supervisors and those they supervise or counselors and those they counsel.
7. Pattern of deceit or dishonesty.
8. Creating a person-centered ministry rather than a Christ-centered ministry, i.e., creating emotional dependency on the pastor, abuse of authority, divisiveness.
9. Knowingly violating the sanctity of another person's relationship covenant.
10. Inappropriate violation of confidentiality.
11. Sexual harassment, i.e., any sexually related behavior that is unwelcome, offensive, and which fails to respect the rights of others.

Disloyalty:

12. Patterns of deliberate or malicious acts which damage or bring harm to a person, a congregation, or other church body within the UFMCC.
13. Initiating or performing a ministry which is unauthorized and unaccountable to UFMCC.
14. Undermining the authority and ministry of the pastor.

Dereliction of Duty:

15. A pattern of deliberate non-attendance at UFMCC General or District Conferences, (a minimum of one conference in two years is required).
16. A pattern of ministry that leaves churches weakened rather than strengthened.
17. Leading a church into unreasonable indebtedness or other breach of fiduciary duties.
18. Negligent supervision.
19. Failure to report acts of misconduct.

In conjunction with the Code:

Sexual Misconduct is defined as:

- A. Sexual abuse or sexual molestation of any person, including but not limited to, any sexual involvement or sexual contact with a person who is a minor or who is legally incompetent; or
- B. Sexual harassment in a situation where there is an employment, mentor, or colleague relationship between the persons involved, including but not limited to, sexually-oriented humor or language; questions or comments about sexual behavior or preference unrelated to employment qualifications; undesired physical contact; inappropriate comments about clothing or physical appearance; or repeated requests for social engagements; or

C. Sexual exploitation, including but not limited to, the development of, or the attempt to develop a sexual relationship between a clergyperson, employee or volunteer and a person with whom s/he has a pastoral relationship, whether or not there is apparent consent from the individual.

Pastoral Relationship is defined as: A relationship between a clergyperson, employee or any volunteer, and any person to whom such a clergyperson, employee or volunteer provides on an individual basis counseling, or from whom such clergyperson, employee or volunteer has received confession or confidential or privileged information of a personal nature.

RISK MANAGEMENT PROTOCOL

For persons with prior arrest and/or conviction records or prior records of ecclesiastical discipline who are applying for or holding UFMCC Clergy Credentials.

1. Applications for each stage of the clergy credentialing process, and the annual certification of Clergy Status Forms will include the following:
 - questions on previous arrest/conviction records and previous ecclesiastical discipline.
 - permission to conduct criminal background checks and information from previous religious affiliations and employers.
 - a warning of de facto resignation of credentials in the event of giving false information.
2. All applications and status forms and/or files with an affirmative response to questions on prior records of arrest and/or conviction, or prior ecclesiastical discipline are reviewed by legal counsel. Prior UFMCC Judiciary records will be included in this review.
3. Above mentioned legal counsel will request additional information and review of specific cases where indicated, especially those with evidence of prior sexual misconduct.
4. In cases presenting a possible risk of future legal exposure because of a prior record of arrest and/or conviction or previous ecclesiastical discipline, legal counsel will issue a written recommendation for accountability measures and risk management guidelines. A copy of this document will be provided to the clergyperson. This information will be available to any UFMCC affiliated church or agency as a present or prospective employer of the clergyperson under the terms of a limited disclosure agreement signed by the clergyperson.
5. In cases of applications for credentials presenting an unacceptable risk of future legal exposure because of a prior record of arrest and/or conviction or previous ecclesiastical discipline, legal counsel will issue a written recommendation for appropriate action by the appointing or approving body and the credentialing body. This recommendation and the subsequent action will become part of the permanent file, and will be provided to any future UFMCC-affiliated credentialing body if the same individual again applies for UFMCC clergy credentials.

APPLICATION TO ENTER FORMATION

PLEASE TYPE OR PRINT CLEARLY

Section I: Applicant Information

Name: _____
Address: _____
City, State, Postal Code: _____ Country: _____
Home Phone: _____ Unlisted Y/N: _____
Work Phone: _____ E-Mail Address: _____
USA Social Security Number: _____ Date of Birth: _____
MCC Congregation where applicant is an active member: _____

Section II: Advisor Information

Name of UFMCC Clergyperson to serve as Advisor: _____
Signature of Advisor: _____
UFMCC Congregation in which you serve: _____
Address of Congregation: _____
Church Phone: _____
Advisor's Work Phone: _____ E-Mail Address: _____

APPEND to this form ENDORSEMENT FORM for person entering Formation.

Section III: Please answer the following questions.

- ___ Yes ___ No 1. Have you ever been refused a professional license?
- ___ Yes ___ No 2. Have you ever been charged with or convicted of a felony, misdemeanor or crime other than minor traffic violations?
- ___ Yes ___ No 3. Have you now or ever had problems with the use of alcohol, stimulants, or habit forming drugs?
- ___ Yes ___ No 4. Have your debts been or are they now unmanageable?
- ___ Yes ___ No 5. Have you previously applied for and been turned down licensing/credentialing within the UFMCC?
If yes, when and where?
- ___ Yes ___ No 6. Have you ever been the subject of disciplinary action by an employer or licensing organization alleging sexual or ethical misconduct?
- ___ Yes ___ No 7. Have you ever been the subject of ecclesiastical discipline by a church or denomination?

If your answer to any of the above questions is in the affirmative, please provide details on a separate attached sheet.

WARNING: By your signature below you understand and agree that an investigation of any or all of these matters may be conducted by UFMCC to determine your eligibility to pursue credentialing within the Fellowship. You also understand and agree that you will be subject to removal from the credentialing process if it is later determined that your answer to any of the above questions was false.

Signature

Date

Section IV: Code of Conduct

The following is a code of conduct UFMCC uses internally to define unbecoming conduct, disloyalty and dereliction of duty:

UNBECOMING CONDUCT:

1. Pattern of public drunkenness or substance abuse.
2. Misappropriation of church funds or property.
3. Misuse of the powers of the pastoral office for personal or sexual gain.
4. Any sexual relations with persons below the age of consent.
5. Non-consensual physical abuse or violence.
6. Sexual relations between supervisors and those they supervise or counselors and those they counsel.
7. Pattern of deceit or dishonesty.
8. Creating a person-centered ministry rather than a Christ-centered ministry, i.e., creating emotional dependency on the pastor, abuse of authority, divisiveness.
9. Knowingly violating the sanctity of another person's relationship covenant.
10. Inappropriate violation of confidentiality.
11. Sexual harassment, i.e., any sexually related behavior that is unwelcome, offensive, and which fails to respect the rights of others.

DISLOYALTY:

12. Patterns of deliberate or malicious acts which damage or bring harm to a person, a congregation, or other church body within the UFMCC.
13. Initiating or performing a ministry which is unauthorized and unaccountable to UFMCC.
14. Undermining the authority and ministry of the pastor.

DERELICTION OF DUTY:

15. A pattern of deliberate non-attendance at UFMCC General or District Conferences, (a minimum of one conference in two years is required).
16. A pattern of ministry that leaves churches weakened rather than strengthened.
17. Leading a church into unreasonable indebtedness or other breach of fiduciary duties.
18. Negligent supervision
19. Failure to report acts of misconduct.

I pledge to uphold the UFMCC Code of Conduct printed above.

Signature

Date

INSTRUCTIONS: Complete and mail original to your local Board of Ordained Ministry, along with a \$50 filing fee payable to the BOM. Copy your completed form to your Advisor and keep a complete copy for your own files.

If you are pursuing proficiencies through Samaritan Institute For Religious Studies to fulfill educational requirements for the credentialed ministry in UFMCC, copy this form in its entirety, including any attachments, to SIRS, P.O. Box 688, Lewisville, TX 75067. If you are pursuing a Masters of Divinity Degree (U.S.) or its equivalent at a duly accredited theological institute, you need not copy to SIRS.

APPLICATION FOR CANDIDACY TO A TEACHING CHURCH

PLEASE TYPE OR PRINT CLEARLY

Section I: General Information

Name: _____
Address: _____
City, State, Postal Code: _____ Country: _____
Home Phone: _____ Unlisted Y/N: _____
Work Phone: _____ E-Mail Address: _____
Active Member of MCC: _____
Church Address: _____
Church phone: _____ Church Fax: _____
USA Social Security Number: _____ Date of Birth: _____

Section II: Verification of Completion of Formation

Name of MCC where Formation was completed: _____
Complete Church Address: _____
Church Phone: _____
Church Fax: _____ E-Mail Address: _____
Pastor of Church: _____

We, the undersigned, certify that monthly Formation meetings were conducted with the Applicant and the Pastor/Advisor.

Advisor's Signature

Applicant's Signature

APPEND Endorsement of local church and Pastor/Advisor for applicant to Candidacy.

Section III: Verification of Completion of Educational Requirements

If applicant has a **MASTERS OF DIVINITY DEGREE (U.S.)** or **IT'S EQUIVALENT** from an accredited theological institute or its equivalent, **APPEND** copy of transcript and diploma.

If applicant has **COMPLETED A B.A. (U.S.)** OR **ITS EQUIVALENT** and **ALL REQUIRED PROFICIENCIES**, **APPEND** transcript and certification of completion of proficiencies from SIRS.

_____ Check here if you are a Transfer Clergy person entering Candidacy:

If you are a **CREDENTIALLED TRANSFER CLERGYPERSON APPLYING FOR CANDIDACY**, **APPEND** to this application a Certification of Former Credentials form.

Section IV: Verification of Acceptance at Teaching Church

Name of Teaching Church: _____
Address: _____
Phone: _____ District: _____

I, the undersigned Supervising Clergy of the above named Teaching Church, certify that _____
_____ (Candidate's Name) has been accepted into Candidacy at this Teaching Church. The term of
Candidacy is to begin on _____. A copy of our contract/ covenant is **APPENDED**.

Signature of Supervising Clergy

Date

Section V: Please answer the following questions.

- ☐ Yes ☐ No 1. Have you ever been refused a professional license?
- ☐ Yes ☐ No 2. Have you ever been charged with or convicted of a felony, misdemeanor or crime other than minor traffic violations?
- ☐ Yes ☐ No 3. Have you now or ever had problems with the use of alcohol, stimulants, or habit forming drugs?
- ☐ Yes ☐ No 4. Have your debts been or are they now unmanageable?
- ☐ Yes ☐ No 5. Have you previously applied for and been turned down licensing/credentialing within the UFMCC? If yes, when and where?
- ☐ Yes ☐ No 6. Have you ever been the subject of disciplinary action by an employer or licensing organization alleging sexual or ethical misconduct?
- ☐ Yes ☐ No 7. Have you ever been the subject of ecclesiastical discipline by a church or denomination?

If your answer to any of the above questions is in the affirmative, please provide details on a separate attached sheet.

WARNING: By your signature below you understand and agree that an investigation of any or all of these matters may be conducted by UFMCC to determine your eligibility to pursue credentialing within the Fellowship. You also understand and agree that you will be subject to removal from the credentialing process if it is later determined that your answer to any of the above questions was false.

Signature

Date

Section IV: Code of Conduct

The following is a code of conduct UFMCC uses internally to define unbecoming conduct, disloyalty and dereliction of duty:

UNBECOMING CONDUCT:

1. Pattern of public drunkenness or substance abuse.
2. Misappropriation of church funds or property.
3. Misuse of the powers of the pastoral office for personal or sexual gain.
4. Any sexual relations with persons below the age of consent.
5. Non-consensual physical abuse or violence.
6. Sexual relations between supervisors and those they supervise or counselors and those they counsel.
7. Pattern of deceit or dishonesty.
8. Creating a person-centered ministry rather than a Christ-centered ministry, i.e., creating emotional dependency on the pastor, abuse of authority, divisiveness.
9. Knowingly violating the sanctity of another person's relationship covenant.
10. Inappropriate violation of confidentiality.
11. Sexual harassment, i.e., any sexually related behavior that is unwelcome, offensive, and which fails to respect the rights of others.

DISLOYALTY:

12. Patterns of deliberate or malicious acts which damage or bring harm to a person, a congregation, or other church body within the UFMCC.
13. Initiating or performing a ministry which is unauthorized and unaccountable to UFMCC.
14. Undermining the authority and ministry of the pastor.

DERELICTION OF DUTY:

15. A pattern of deliberate non-attendance at UFMCC General or District Conferences, (a minimum of one conference in two years is required).
16. A pattern of ministry that leaves churches weakened rather than strengthened.
17. Leading a church into unreasonable indebtedness or other breach of fiduciary duties.
18. Negligent supervision
19. Failure to report acts of misconduct.

I pledge to uphold the UFMCC Code of Conduct printed above.

Signature

Date

INSTRUCTIONS: File this form with your local Board of Ordained Ministry/Administrator of Global Outreach. Send a complete copy to the Supervising Clergy person of the Teaching Church you are applying to, keep a complete copy for your files, and mail a complete copy to the Samaritan Institute for Religious Studies. Filing a copy with SIRS renders the applicant eligible for Polity and Practices.

APPLICATION FOR ORDINATION

PLEASE TYPE OR PRINT CLEARLY

Section I: General Information

Name: _____
Address: _____
City, State, Postal Code: _____ Country: _____
Home Phone: _____ Unlisted Y/N: _____
Work Phone: _____ E-Mail Address: _____
Active Member of MCC: _____
Church Address: _____
Church phone: _____ Church Fax: _____
USA Social Security Number: _____ Date of Birth: _____

Section II: Candidacy Information

Name of MCC where Candidacy was completed: _____
Church Address: _____
_____ Church Phone: _____
Church Fax: _____ E-Mail Address: _____
Name of Pastor: _____
Name of Supervising Clergy (if other than Pastor): _____

I, the above named Supervising Clergy, certify that _____ (Candidate's Name) completed a _____-year (number of years; minimum of one) internship with the above named MCC Congregation, a duly designated Teaching Church of the _____ District of the UFMCC. By my signature below I stipulate that regular monthly meetings were observed between myself and the Candidate and that I provided ongoing pastoral supervision to the Candidate.

Signature of Supervising Clergy

Date

APPEND Endorsement Form for Candidate from Teaching Church and Supervising Clergy, including documentation of completed background checks.

APPEND Certification of completion of Polity and Practices through SIRS (or copy of equivalency granted by SIRS or the Director of Clergy Development).

Section III: Please answer the following questions.

- ___ Yes ___ No 1. Have you ever been refused a professional license?
- ___ Yes ___ No 2. Have you ever been charged with or convicted of a felony, misdemeanor or crime other than minor traffic violations?
- ___ Yes ___ No 3. Have you now or ever had problems with the use of alcohol, stimulants, or habit forming drugs?
- ___ Yes ___ No 4. Have your debts been or are they now unmanageable?

- ☐ Yes ☐ No 5. Have you previously applied for and been turned down licensing/credentialing within the UFMCC?
If yes, when and where?
- ☐ Yes ☐ No 6. Have you ever been the subject of disciplinary action by an employer or licensing organization
alleging sexual or ethical misconduct?
- ☐ Yes ☐ No 7. Have you ever been the subject of ecclesiastical discipline by a church or denomination?

If your answer to any of the above questions is in the affirmative, please provide details on a separate attached sheet.

WARNING: By your signature below you understand and agree that an investigation of any or all of these matters may be conducted by UFMCC to determine your eligibility to pursue credentialing within the Fellowship. You also understand and agree that you will be subject to removal from the credentialing process if it is later determined that your answer to any of the above questions was false.

- ☐ Yes ☐ No 8. My responses to the above questions are previously on record.
- ☐ Yes ☐ No 9. There are no changes since my last report.

Signature

Date

INSTRUCTIONS: File this form with your Board of Ordained Ministry 90 days prior to the next published meeting date (or as instructed by the Administrator of Global Outreach for countries comprising the Ministry of Global Outreach). Include a \$150 (U.S.) filing fee payable to the BOM or GO. Keep a copy of this application in its entirety for your files.

ALL APPLICANTS MUST APPEND to this application a Statement of Faith paper.

TRANSFER CLERGY MUST APPEND a paper addressing grief at leaving your former denomination and your process of resolution.

ENDORSEMENT FORM

For persons entering **FORMATION** or **CANDIDACY**, and for persons
APPLYING FOR ORDINATION in the UFMCC

PLEASE TYPE OR PRINT CLEARLY

We, the undersigned, do hereby affirm and declare that _____ (Applicant's Name)
is a suitable applicant for (check one): ☐ Formation ☐ Candidacy ☐ Ordination

Our endorsement certifies that to the best of our knowledge the applicant is spiritually, mentally, and emotionally fit to enter
the (check one): ☐ Formation process ☐ Candidacy period ☐ Ordained Ministry of the UFMCC.

Having completed the appropriate background checks (criminal and credit), we strongly endorse _____
_____ (Applicant's Name) for credentialed ministry in the UFMCC.

Name of Endorsing Congregation: _____

Address of Church (include postal code and country): _____

Church Phone: _____ Church Fax: _____

Append signatures of all Members of the Board of Directors and indicate yes or no vote regarding this endorsement form:

_____ Vice Moderator ☐ Yes ☐ No

_____ Clerk ☐ Yes ☐ No

_____ Treasurer ☐ Yes ☐ No

_____ Member ☐ Yes ☐ No

_____ Member ☐ Yes ☐ No

_____ Member ☐ Yes ☐ No

_____ Member ☐ Yes ☐ No

(Date of Board Meeting)

Signature of Pastor

Date

Signature Of the District Coordinator*

Date

**Please note: It is the option of the District Coordinator to sign or to withhold signature.*

CERTIFICATION OF FORMER CREDENTIALS

If certification by former denomination is impossible to obtain, please provide documentation regarding positions held and responsibilities. This documentation may include such things as bulletins, denomination yearbooks, pictures, letters, etc. All documentation provided will be carefully evaluated.

PLEASE TYPE OR PRINT CLEARLY

Date: _____

Applicant: _____

Denominational Officer: _____

Denomination: _____

Denominational Address: _____

City, State: _____

Country, Zip/Postal Code: _____

Phone: _____

Date of licensure: _____ (month/date/year)

Date of ordination: _____ (month/date/year)

Dates of service: From: _____ To: _____ (month/date/year)

Date of resignation of credentials (If Applicable): _____ (month/date/year)

Additional comments:

I hereby certify that the above information is true according to information in our records.

Signature of Denominational Officer *(Please affix seal)*

Date

Title of Denominational Officer

Please return this form to the applicant.

LEAVE OF ABSENCE APPLICATION

PLEASE TYPE OR PRINT CLEARLY

Requested Duration: (One year maximum)

From: _____/_____/_____

To: _____/_____/_____

Name: _____

Address: _____

City, State/Province, Zip/Postal Code: _____

Country : _____ E-Mail Address: _____

Home Phone: _____ Work Phone: _____

Congregation: _____

Church Address: _____

City, State/Province, Zip/Postal Code: _____

Country: _____

Church Phone: _____

State reason for request on reverse: (Please be explicit, yet concise as possible. Use additional sheets if necessary.)

I depose and say that I am the person described and identified; that the statements made in this application are true and correct; that I have read the UFMCC Clergy Manual definitions for Leave of Absence and understand the full ramifications of this status; and that during this time of absence I will maintain contact with my District Coordinator.

Signature of Applicant

Date

Send copies to:

1. Your District Coordinator
2. Your local pastor
3. The Board of Pensions (US only)
4. Your personal files

Return to:

Director of Clergy Development
8704 Santa Monica Blvd., 2nd Floor
West Hollywood, CA 90069
(310) 360-8640 FAX: (310) 360-8680

Director of Clergy Development Action: (Reasons attached)

- ☐ 1. Contact with District Coordinator
- ☐ 2. Contact with Applicant's Pastor

REQUEST: ☐ ACCEPTED ☐ DENIED

Signature of Director of Clergy Development

Date

APPLICATION FOR RETIREMENT

PLEASE TYPE OR PRINT CLEARLY

Name: _____
Address: _____
City, State, Postal Code: _____ Country: _____
Home Phone: _____ Unlisted Y/N: _____
Work Phone: _____ E-Mail Address: _____
Active Member of MCC: _____
Church Address: _____
Church phone: _____ Church Fax: _____

State reason for request on reverse: (Please be explicit, yet concise as possible. Use additional sheets if necessary.)

I depose and say that I am the person described and identified; that the statements made in this application are true and correct; that I have read the UFMCC definitions for Retirement and understand the full ramifications of this status.

Signature of Applicant _____

Date _____

INSTRUCTIONS: Fill this form out in its entirety and mail (including any additional pages) to the Director of Clergy Development, UFMCC, 8704 Santa Monica Blvd., 2nd Floor, West Hollywood, California 90069, or Fax (310) 860-8680. Send copies to your local BOM, your District Coordinator, and your local Pastor. Keep a complete copy for your files.

UFMCC Action

- ☐ Request granted by Director of Clergy Development
- ☐ Request denied by Director of Clergy Development

Please note any additional action taken and append to this application.

Signature of Director of Clergy Development _____

Date _____



Universal Fellowship of
Metropolitan Community Churches

8704 Santa Monica Boulevard, 2nd Floor
West Hollywood, CA 90069

Telephone: 310-360-8640, Fax: 310-360-8680